

**Appendices to St. Mark's Gospel**

**Mark 4 & 5.**

*Appendix 1: A Table of some instances where Scrivener's Text does not represent the properly composed Received Text.*

*Appendix 2: Minor variants between Scrivener's Text and the Majority Byzantine Text (MBT) (or another possible reading), including references to the neo-Alexandrian Text in those instances where the neo-Alexandrian Texts agree with the MBT in such an alternative reading to Scrivener's Text; where such alternative readings do not affect, or do not necessarily affect, the English translation, so we cannot be certain which reading the AV translators followed.*

*Appendix 3: Minor variants between the NU Text or MBT and Textus Receptus (or another relevant text and the TR) not affecting, or not necessarily affecting, the English translation (some more notable variants in Mark 4 & 5).*

*Appendix 4: Scriptures rating the TR's textual readings A to E.*

*Appendix 5: Dedication Sermon for Volume 6 (Sat. 5 Nov. 2016).*

*Appendix 6: Corrigenda to Former Volumes 1-5.*

*Appendix 7: A Sermon Bonus.*

## Appendix 1

### A Table of some instances where Scrivener's Text does not represent the properly composed Received Text.

As has been noted in the Preface of Volume 2 (Matt. 15-20, Preface, at “\*Determining the representative Byzantine Text”), the neo-Byzantines of the 16th and 17th centuries disagreed among themselves in “under 400” places (Jack Moorman), and “according to Scrivener ..., there are ... 252 places in which Erasmus, Stephanus, Elzevir, Beza, and [the] Complutensian Polyglot disagree sufficiently to affect the English translation” (David Cloud). As one who is, by the grace and goodness of God, the first neo-Byzantine textual analyst in over 300 years, my 21st century repudiation of “textual trademarks” and corresponding amendments to Scrivener’s Text (1894 & 1902) in Appendix 1 of each Volume of these Textual Commentaries for matters not affecting English translation, thus fits within a broad normativity of a relatively small amount of textual diversity within the Neo-Byzantine School.

As seen by the following itemized instances, Scrivener’s Text is not, as it claims, the TR of the AV, although in general it is very close to the TR.

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| Mark 4:10b | Scrivener reads “ <i>katamonas</i> (alone),” not “ <i>katamonas</i> (alone)” in main text with a footnote / sidenote saying, “Or ‘ <i>kata monas</i> (alone)’.”  |
| Mark 4:31a | Scrivener reads “ <i>kokkō</i> (a grain),” not “ <i>kokkon</i> (a grain).”   |
| Mark 4:37c | Scrivener reads “ <i>epeballen</i> (beat),” not “ <i>epeballen</i> (beat)” in main text with a footnote / sidenote saying, “Or ‘ <i>epebalen</i> (beat)’.”   |
| Mark 4:40a | Scrivener reads “ <i>outō</i> (so),” not “ <i>outos</i> (so).”   |
| Mark 5:3a  | Scrivener reads “ <i>mnemeios</i> (tombs),” not “ <i>mnemasin</i> (tombs).”  |
| Mark 5:16  | Scrivener reads “ <i>Kai</i> (And) <i>diegesanto</i> (told),” not “ <i>diegesanto</i> (told) <i>de</i> (And).”   |
| Mark 5:19d | Scrivener reads “ <i>epoiese</i> (hath done),” not “ <i>pepoieke</i> (hath done).”   |
| Mark 5:26  | Scrivener reads “ <i>par’ eautes</i> (she had),” not “ <i>par’ autes</i> (she had).”   |
| Mark 5:38b | Scrivener reads “ <i>kai</i> (and) <i>klaiontas</i> (‘weeping’ = ‘and them that wept’),” (one “and” being redundant in English translation), not “ <i>klaiontas</i> (‘weeping’ = ‘and them that wept’).” |
| Mark 5:40b | Scrivener reads “ <i>apantas</i> (all),” not “ <i>pantas</i> (all).”   |

AT **MARK 4:10b** Scrivener’s “*katamonas* (alone)” treats this as a compound word, as does Robinson & Pierpont’s Majority Text (2005), whereas Hodges & Farstad’s

Majority Text (1985) regards this as two words, “*kata monas* (alone)”<sup>1</sup>. Going to the common source book of von Soden (1913) does not help, as though von Soden uses the same form as Hodges & Farstad which thus has the residual support of his K group, we know that the great majority of Byzantine Texts are in continuous script, and so one could unravel them here as either two separate words or a compound word. Thus on the system of rating textual readings A to E, I would give Scrivener’s reading of “*katamonas* (alone)” at Mark 4:10b a “D” i.e., the evidence for the two readings is about equally divided, so that we cannot be entirely certain as to which is the better reading (50% certainty). Thus Scrivener’s reading can be neither definitely affirmed as correct, nor definitely rejected as wrong. Therefore the reading is “passable,” but so is the alternative reading. This means “*katamonas* (alone)” may as well stay in the text since it has a 50:50 chance of being correct; but this could have happened *vice versa* to what it did i.e., “*kata monas* (alone)” may have been in the text. Hence Scrivener’s Text should include a footnote at “*katamonas* (alone)” saying, “Or ‘*kata monas* (alone)’.”

AT MARK 4:31a the MBT (Majority Byzantine Text) reads, Greek, “‘*os* (like) *kokkon* (‘a grain,’ masculine singular accusative noun, from *kokkos*)” (e.g., A 02, K 017, M 021, U 030; & Minuscule 2). But a variant found in Scrivener’s Text (1894 & 1902), “‘*os* (like) *kokko* (‘a grain,’ masculine singular dative noun, from *kokkos*),” is a minority Byzantine reading (e.g., Sigma 042, Pi 041, & Y 034). Either way, the reading will still be, “like a grain,” in the wider words of our Lord, “*It is like a grain of mustard seed*” etc. (AV, shewing AV’s italics for added words).

At Mark 4:31a, the MBT of “‘*os* (as)” + accusative noun is clearly within the parameters of Marcan Greek as seen by Mark 1:22, which uses “‘*os* (as)” + accusative noun (*exousian*, “authority,” feminine singular accusative noun, from *exousi*; in wider words, “as [one]) that had authority”). Cf. Mark 14:48, which uses “‘*os* (as)” + *epi* (“against”) + accusative noun (*lestes*, “a thief,” masculine singular accusative noun, from *lestes*; in Christ’s wider words, “Are ye come out, as against a thief ...?”); and Mark 1:10 which uses either the similar “‘*osei* (like)” or the same “‘*os* (like)” + accusative noun (*peristeran*, “a dove,” feminine singular accusative noun, from *peristera*; in wider words, “the Spirit like a dove descending”). Although in Marcan Greek, the more common form is ‘*os* (“as”) with a nominative (see ‘*os* / “as” + nominative noun, Mark 4:26; 6:34; 8:24; 9:3; 10:15; 12:25; & 13:34 - “as a man taking a far journey;” ‘*os* / “as” + nominative adjective, Mark 3:5 & 6:15; and the similar ‘*os* / “as” + nominative adjective, Mark 9:26). There is thus no good textual argument against the MBT which therefore must stand.

The MBT is found in Erasmus (1516 & 1522); whereas the variant is found in Stephanus (1550), Beza (1565 & 1598), and Elzevir (1624 & 1633). Thus this reading in Scrivener originated from either a later edition of Erasmus (d. 1536) (which I do not specifically consult in these commentaries,) or from Stephanus, but either way it is a 16th century neo-Byzantine “textual trademark.” My position on such “textual trademarks” is

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<sup>1</sup> Hodges & Farstad (1985), p. 117; Robinson & Pierpont (2005), p. 77.

unequivocal. Let the MBT stand and Scrivener's Text be amended accordingly!<sup>2</sup> (Cf. commentary at Mark 6:15 – although the issue at that verse does not affect Mark 4:31a.)

AT **Mark 4:37c** Hodges & Farstad's majority text considers the text is "seriously divided" between their preferred main text reading of "*epebalen* ('they beat' = 'beat,' indicative active imperfect, 3rd person singular verb<sup>3</sup>, from *epibalō*)" (*Reading 1*) and their footnote reading of "*epeballen* ('they beat' = 'beat,' indicative active imperfect, 3rd person singular verb, from *epiballo*)" (*Reading 2*); and Robinson & Pierpont's majority text likewise regards the text as "significantly divided" between their preferred main text reading of "*epeballen* (beat)" (*Reading 2*), and their sidenote reading of "*epebalen* (beat)" (*Reading 1*)<sup>4</sup>. Von Soden (1913) says that inside his K group, "*epebalen* (beat)" (*Reading 1*)" has the support of 26 out of 39 Kx subgroup counted manuscripts + Kr subgroup + 2 Ki subgroup manuscripts. Of c. 860 K group Gospel manuscripts, von Soden's Kx group contains c. 500 Gospel manuscripts; and his Kr group contains c. 175 Gospel manuscripts<sup>5</sup>. Therefore 860 (K) – 500 (Kx) = 360, and 360 + 39 (Kx counted) = 399 K group Gospel manuscripts in all. Of these, 39 (Kx) + 175 (Kr) + 2 (Ki) = 216 support "*epebalen* (beat)" (*Reading 1*)," and the residual 183 support "*epeballen* (beat)" (*Reading 2*) (399 – 216 = 183). 216 out of 399 = c. 54% for "*epebalen* (beat)" (*Reading 1*)" and 183 out of 399 = c. 46% for "*epeballen* (beat)" (*Reading 2*). But taking into account an error bar of c. 10% for von Soden's generalist groups means that the figures for both readings could be out by c. 5%, i.e., = c. 49-54% for "*epebalen* (beat)" (*Reading 1*)," and c. 46-51% for "*epeballen* (beat)" (*Reading 2*); and so this is effectively "a dead heat" and "too close to call."

Thus at Mark 4:37c, the Byzantine Text is fairly evenly divided between two readings. *Reading 1*, Greek, "*epebalen* (beat)" is supported by about half of the Byzantine texts (e.g., E 07, F 09, M 021, & Pi 041); whereas *Reading 2*, Greek, "*epeballen* (beat)" is also supported by about half of the Byzantine texts (e.g., A 02<sup>6</sup>, Sigma 042, H 013, S 028; & Minuscule 2). *Reading 1* is found in Erasmus (1516 &

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<sup>2</sup> The variant "*kokko* (a grain)," is also found in the Alexandrian text's Codices Vaticanus & Sinaiticus, and Western text's D 05; and hence the NU Text *et al.*

<sup>3</sup> In Greek, a neuter plural subject usually has singular verbs, and here the subject is "*kumata* ('waves,' neuter plural nominative noun, from *kuma*)."

<sup>4</sup> Hodges & Farstad (1985), pp. xxi & 120; Robinson & Pierpont (2005), pp. xviii & 79.

<sup>5</sup> See Commentary at Matt. 21:28a, "Preliminary Textual Discussion," "The First Matter."

<sup>6</sup> In A 02 (at p. 32b) the "*epeballen*" / *ΕΠΕΒΑΛΛΕΝ* (as this manuscript uses capital letters, or unicals,) comes at the end of a line, and ends with *ΕΠΕΒΑΛΛΕ*<sup>–</sup> in which a bar i.e., "–" to the top right of the final "E" symbolizes the letter "N".

1522); and Reading 2 is found in Scrivener's Text (1894 & 1902) and earlier found in Stephanus (1550), Beza (1598), and Elzevir (1633).

The Greek *epiballo* (to cast upon) is a compound word made up of *epi* (upon) + *ballo* (to cast), and St. Mark sometimes uses a single "l" or lambda in declensions of *ballo* (cf. Mark 4:26; 7:27,33; 9:22; 11:23; & 12:42;44) or *epiballo* (cf. Mark 11:7; & 14:46,72), and sometimes a double "l" (cf., Mark 1:16; 2:22; 12:41; & 15:24). And so while the single "l" in Mark is about thrice as common as the double "l," one could not confidently resolve a disputed reading of a given verse as either a single or double "l" on the basis of wider Marcan Greek (cf. Mark 14:65); and so either reading is inside the permissible limits of Marcan Greek. Hence while I do not usually give a textual rating for readings in Appendices, on this occasion here at Mark 4:37c, I shall do so. Weighing up the fairly evenly balanced presence of Byzantine Greek manuscripts for both readings with fact that either reading could be Marcan, on the system of rating textual readings A to E, I would give Scrivener's reading of "*epeballen* (beat)" at Mark 4:37c a "D" i.e., the evidence for the two readings is about equally divided, so that we cannot be entirely certain as to which is the better reading (50% certainty). Thus Scrivener's reading can be neither definitely affirmed as correct, nor definitely rejected as wrong. Therefore the reading (*Reading 2*) is "passable," but so is the alternative reading (*Reading 1*). This means *Reading 2* (*epeballen*, "beat") may as well stay in the text since it has a 50:50 chance of being correct; but this could have happened *vice versa* to what it did i.e., *Reading 1* (*epebalen*, "beat") may have been in the text. Hence Scrivener's Text should include a footnote at "*epeballen*" saying, "or '*epebalen*'."<sup>7</sup>

AT **MARK 4:40a** the MBT (Majority Byzantine Text) reads, Greek, "*outos* (so)" (e.g., A 02, Sigma 042, K 017, U 030, Pi 041; & Minuscule 2). But a variant found in Scrivener's Text (1894 & 1902), "*outo* (so)," is a minority Byzantine reading (for instance, F 09, 9th century). Greek "*outos* (so)" and "*outo* (so)" are simply two forms of the same adverb<sup>8</sup>. Thus either way, the reading will still be "so" in the wider words, "Why are ye so fearful" etc. . (Cf. Mark 4:40b in Part 1 of Volume 6.) Both the MBT (cf. e.g., Mark 2:8,12) and variant (cf. e.g., Mark 2:7; 7:18) are within the parameters of Marcan Greek; and so there is no good textual argument against the MBT which must stand.

The MBT is found in Erasmus (1516 & 1522); whereas the variant is found in Stephanus (1550), Beza (1565), and Elzevir (1624). Thus this reading in Scrivener originated from either a later edition of Erasmus (which I do not specifically consult in

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<sup>7</sup> *Reading 1* is found in the Alexandrian text's Codex Sinaiticus; & *Reading 2* is found in the Alexandrian text's Codex Vaticanus and hence the NU Text *et al.*

<sup>8</sup> See Mounce's *Analytical Lexicon to the Greek NT* (1993), p. 345 (*outo* & *outos*), & Newman's *Concise Greek-English Dictionary of the New Testament* (1971), *op. cit.*, at p. 129 (*outo* & *outos*).

these commentaries,) or from Stephanus, but either way it is a 16th century neo-Byzantine “textual trademark.” My position on such “textual trademarks” is unequivocal. Let the MBT stand and Scrivener’s Text be amended accordingly!<sup>9</sup>

AT **MARK 5:3a** the MBT reads, Greek, “*mnemasin* (‘tombs,’ neuter plural dative noun, from *mnema*)” (e.g., A 02, Sigma 042, K 017, U 030; & Minuscule 2). But a variant found in Scrivener’s Text (1894 & 1902) is a minority Byzantine reading, “*mnemeios* (‘tombs,’ neuter plural dative noun, from *mnemeion*)” (for instance, H 013). Either way, the reading will still be “tombs” in the wider words, “Who had *his* dwelling among the tombs” etc. (AV; shewing AV’s italics for added word).

Both the MBT (cf. *mnema* at Mark 5:5) and variant (cf. *mnemeion* at Mark 5:2; 6:29; 15:46 – twice, 16:2,3,5,8) are within the parameters of Marcan Greek, though the form *mnemeion* is far more common for St. Mark with reference to a *tomb* or *sepulchre*. Does the fact that here in Mark 5 there is a transition from the common Marcan form of *mnemeion* in Mark 5:2, to the relatively rare Marcan form of *mnema* which is only ever used at Mark 5:3a & 5:5, indicate that St. Mark is using *mnema* at Mark 5:3a & 5:5 in harmony with a local cultural tradition of referring to these “tombs” “of the Gadarenes” (Mark 5:1) through reference to *mnema*? Whatever the explanation, it is clear that there is no good textual argument against the MBT at Mark 5:3a which thus must stand.

The variant, “*mnemeios* (tombs),” is found in Erasmus (1516 & 1522), Stephanus (1550), Beza (1565 & 1598), and Elzevir (1624 & 1633). Elzevir’s Textual Apparatus (1624) shows six manuscripts in favour of the MBT, “*mnemasin* (tombs)” (Gospel manuscripts: i, Trinity College Cambridge, B. x. 17; v, Cambridge University, Mm. 6.9; w, Trinity College, Cambridge, B. x. 16; L, Codex Leicestrensis; H, Harleian., 5598, British Museum / Library; & z, Evangelistarium, Christ’s College, Cambridge, F. i. 8), and none in favour of the variant. So why was the variant followed? Because it was deemed “a rattling good textual trademark” which together with other such textual trademarks which do not affect the meaning or translation of the text, act to show that this was an Erasmian originating neo-Byzantine text, as later honoured by such neo-Byzantines as Stephanus, Beza, and Elzevir. I too give all due honour to the learned Erasmus of Rotterdam. *But not at the expense of not giving my first honour to God!* My position on “textual trademarks” is no secret. Let this Erasmian “textual trademark” be removed, and let the MBT stand and Scrivener’s Text amended accordingly!<sup>10</sup>

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<sup>9</sup> For the reading of the NU Text *et al*, see Part 1 of this Vol. 6 a Mark 4:40b.

<sup>10</sup> The variant is found in e.g., the Western text’s D 05; and the MBT’s reading is also found in the Alexandrian text’s Codices Vaticanus & Sinaiticus; and hence the NU Text *et al*.

AT **MARK 5:16** the MBT reads, Greek, “*diegesanto* (‘they told’ = ‘told,’ word 1, indicative middle aorist, 3rd person plural verb, from *diegeomai*) *de* (‘And,’ word 2a),” (e.g., E 07, H 013, U 030, V 031; & Minuscule 2). But a variant found in Scrivener’s Text (1894 & 1902), Greek, “*Kai* (‘And,’ word 2b) *diegesanto* (‘told,’ word 1),” is a minority Byzantine reading (e.g., A 02, Sigma 042, K 017, M 021, S 028, & Pi 041 in the main text<sup>11</sup>). The variant is also found in Erasmus (1516 & 1522), Stephanus (1550), Beza (1565 & 1598), and Elzevir (1624 & 1633). Either way, the reading will still be, “And ... told,” in the wider words, “And they that saw *it* told them how it befell to him” etc. (AV, shewing AV’s italics for added word).

Both the MBT terminology of Mark 5:16, i.e., of verb + *de*, placed at the start of a sentence (cf. Mark 9:38; 13:9,12,18; 14:44); and variant terminology of *Kai* + verb, placed at the start of a sentence (cf. e.g., Mark 1:7,17,19,21,22,23,25), are within the parameters of Marcan Greek, though the variant’s form is more common in Mark’s Gospel. Therefore, given that the MBT reading is not contrary to Marcan Greek, it must stand.

From its limited selection of eight selected Gospel manuscripts, Elzevir’s Textual Apparatus (1624) shows no support for the variant at Mark 5:16. But it shows in support of the MBT reading two of its manuscripts (Gospel manuscripts: i, Trinity College Cambridge, B. x. 17; & v, Cambridge University, Mm. 6.9). This known lack of support for the variant reading reminds us that under the normative rules of operation of the sixteenth and seventeenth century neo-Byzantine textual analysts, they were “always on the look out for a good textual trademark” that stamped the text as “their work,” by adopting a variant within the closed class of sources that did not affect the meaning or translation. But on the one hand, though as a twenty-first century neo-Byzantine textual analyst in broad general terms “I doff my hat” in respect to my neo-Byzantine textual analyst forbears, whom I freely admit were greater luminaries than I in their magnificent work on the *Textus Receptus*; on the other hand, I do not regard these men to be beyond a reasonable level of measured criticism. And at this point, other than for the supply of letters where we do not know what the MBT is, such as we find in Appendix 2; I entirely repudiate the propriety of any such “textual trademarks.” Let the MBT stand and at Mark 5:16 Scrivener’s Text be amended accordingly!<sup>12</sup>

AT **MARK 5:19d** the MBT (Majority Byzantine Text) reads, Greek, “*pepoiēke(n)*<sup>13</sup> (‘he hath done’ = ‘hath done,’ indicative active perfect, 3rd person

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<sup>11</sup> Pi 041 in the margin has the MBT reading.

<sup>12</sup> The variant is also found at Mark 5:16 in the Alexandrian text’s Codices Vaticanus & Sinaiticus; and hence the NU Text *et al.*

<sup>13</sup> E.g., A 02 & Sigma 042 have the optional “*n*” at the end like Robinson & Pierpont’s majority text, whereas Hodges & Farstad’s majority text lack the optional “*n*.”

singular verb, from *poieō*” (e.g., A 02, Sigma 042, M 021, Pi 041; Minuscule 2; & the ancient church Greek writer, Theodore, Bishop of Heraclea, d. 355<sup>14</sup>). But a variant reading Greek, “*epoiese(n)* (‘he hath done’ = ‘hath done,’ indicative active aorist, 3rd person singular verb, from *poieō*),” found in Scrivener’s Text (1894 & 1902), is a minority Byzantine reading (for instance, K 017). Either way, the reading will still be “hath done” in the wider words, “and tell them how great things the Lord hath done for thee” (AV). It might also be remarked that in such instances, the Latin, “*fecerit* (‘he hath done’ = ‘hath done,’ subjunctive active perfect, 3rd person singular verb, from *facio*),” of e.g., St. Jerome’s Vulgate and St. Gregory the Great’s Epistles (1:9:5), cannot be definitively said to support either Greek reading as the Latin might have been rendered from either.

Both the MBT (cf. Mark 3:14; 5:20; 10:6 – cf. Gen. 1:27; 5:2 LXX; 14:8,9; 15:15) and variant (cf. Mark 7:37) are within the parameters of Marcan Greek, though the form “*epoiese*” is more common for St. Mark. Thus there is no good textual argument against the MBT which must stand.

The MBT is found in Erasmus (1516 & 1522<sup>15</sup>); whereas the variant is found in Stephanus (1550), Beza (1565 & 1598), and Elzevir (1624 & 1633); indicating that the capacity for the variant to act as a “textual trademark” was “a later discovery.” Elzevir’s Textual Apparatus (1624) of 8 Gospel manuscripts, shows five in favour of the MBT’s “*pepoieke(n)*,” two with the optional “*n*” at the end (Gospel manuscripts: L, Codex Leicestrensis; & H, Harleian., 5598, British Museum / Library); and three without the optional “*n*” at the end (Gospel manuscripts: i, Trinity College Cambridge, B. x. 17; v, Cambridge University, Mm. 6.9; & z, Evangelistarium, Christ’s College, Cambridge, F. i. 8); and none in favour of the variant, “*epoiese(n)*.” My position on such “textual trademarks” is unequivocal. Let the MBT stand and Scrivener’s Text be amended accordingly!<sup>16</sup>

AT **MARK 5:26** the MBT (Majority Byzantine Text) reads, Greek, “*par’ autēs* (‘she had,’ *par’* = *para*, preposition + genitive, & *autēs* feminine singular genitive, 3rd person singular, personal pronoun, from *autos-ē-o*),” (e.g., A 02, Sigma 042, N 022<sup>17</sup>, M 021, U 030; Minuscule 2; & Lectionaries 2378 & 340). *Variant 1* found in Scrivener’s

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<sup>14</sup> Haraclea in Thrace, Eastern Europe, c. 55 miles or 90 kilometres east of Constantinople in Asia Minor (or modern Istanbul, Turkey).

<sup>15</sup> With the optional “*n*” at the in 1516; and without the optional “*n*” in 1522.

<sup>16</sup> The MBT at Mark 5:19d is also found in the Alexandrian text’s Codices Vaticanus & Sinaiticus; and hence the NU Text *et al.*

<sup>17</sup> Swanson (1995) shows N 022 following the variant, but as is my general policy I am following J. Armitage Robinson’s *Codex Purpureus Petropolitanus* (Cambridge University, UK, 1899) for N 022 readings.

Text (1894 & 1902), “*par’ eautēs* (‘she had,’ *par’ = para*, preposition + genitive, & *eautēs* feminine singular genitive, 3rd person singular, reflexive pronoun, declined from the genitive *eautou-es-ou*, as it is not used in nominative),” is a minority Byzantine reading (for instance, K 017, Pi 041; & Lectionary 1968). *Variant 2* lacking the *par’* and reading simply, “*eautēs* (‘of her [own]’ = ‘she had’),” is a minority Byzantine reading e.g., Minuscules 1188 (11th / 12th century) & 291 (13th century). Whichever of these three readings is followed, the rendering will still be “she had” in the wider words, “and had spent all that she had” (AV).

There is no good textual argument against the MBT which thus must stand. Cf. the Marcan usage of *para + autos-e-o* (in the form of *par’ autou*<sup>18</sup>) at Mark 3:21 (“his friends,” AV) and Mark 8:11 (“of him,” AV).

*Variant 2* is found in Erasmus (1516 & 1522), who evidently found it to be “a useful” reading as “a textual trademark.” *Variant 1* is found in Stephanus (1550), Beza (1565 & 1598), and Elzevir (1624 & 1633), who evidently found it to be “a useful” reading as “a textual trademark” distinguishing their texts from, for instance, those of Erasmus (1516 & 1522), *supra*. Of 8 possible Gospel manuscripts consulted, Elzevir’s Textual Apparatus (1624) shows three that follow the MBT (Gospel manuscripts: i, Trinity College Cambridge, B. x. 17; v, Cambridge University, Mm. 6.9; & L, Codex Leicestrensis); and one that like *Variant 2* omits the *par’* (Gospel manuscript: H, Harleian., 5598, British Museum / Library); and none that follow the “*eautēs*” of *Variants 1 & 2*. Thus at Mark 5:26, *Variant 1* found in Scrivener’s Text, and *Variant 2*, were both 16th century neo-Byzantine “textual trademarks,” that were known to have little textual support relative to the MBT reading. My position on such “textual trademarks” is unequivocal. Let the MBT stand and Scrivener’s Text be amended accordingly!<sup>19</sup>

AT **MARK 5:38b** the MBT (Majority Byzantine Text) reads, Greek, “*klaiontas* (‘weeping’ = ‘and<sup>20</sup> them that wept,’ masculine plural accusative, active present

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<sup>18</sup> Greek, “*par’ autou* (*par’ = para*, preposition + genitive, & *autou* masculine singular genitive, 3rd person singular, personal pronoun, from *autos-e-o*),”

<sup>19</sup> At Mark 5:26 outside the closed class of sources, the MBT reading is also found in the Alexandrian text’s Codex Vaticanus, and hence Westcott-Hort, Nestle’s 21st ed., & the NU Text; *Variant 1* is also found in the Alexandrian text’s Codex Sinaiticus, and hence Tischendorf’s 8th ed.; and *Variant 2* is also found in the Western text’s Codex D 05.

<sup>20</sup> The English “and” must sometimes be supplied as a necessary part of translation. In Mark 1-5 alone, see 1:41 (with a verb), 1:48 (with a verb), 2:12 (with a verb), 2:27 (with a negative particle & a noun), 3:6 (with an adverb), 3:27 (with an infinitive), 3:34 (with a verb), 4:1 (with an infinitive), 4:17 (with a verb), 4:21 (with a negative particle *et al*), 4:39 (with a verb), 5:7 (with a verb), 5:13 (with a verb), 5:23 (with a verb), 5:27 (with a verb), 5:30 (with a verb), & 5:41 (with a verb).

participle, from *klaio*,” (e.g., K 017 & Minuscule 2). But a variant adding “*kai* (and),” found in Scrivener’s Text (1894 & 1902), and so reading “*kai* (and) *klaiontas* (‘weeping’ = ‘and them that wept’),” is a minority Byzantine reading (e.g., A 02, Sigma 042, N 022, & M 021). Either way, the reading will still be “and them that wept” (AV) in the wider words that our Lord, “seeth the tumult, and them that wept and wailed greatly” (AV).

Looking at selected excerpts in the first five chapters of St. Mark, it is clear that both the MBT which uses a participle (“*klaiontas*” / “weeping” = “and them that wept,” AV) without “*kai* (and)” before it in an immediate connecting clause (cf. Mark 1:31, “*kratesas*” / “taking” = “and took,” AV; & Mark 5:15, “*eschekota*” / “having” = “and had,” AV); and the variant which uses a participle (“*klaiontas*” / “weeping” = “and them that wept,” AV) with “*kai* (and)” before it in an immediate connecting clause (cf. Mark 2:4, “*kai*” + “*exoruxantes*” / “breaking” = “and when they had broken *it* up,” AV, shewing AV’s italics for added word; & Mark 2:14, “*kai*” + “*anastas*” / “rising” = “and he arose,” AV), are within the parameters of Marcan Greek. Although the variant form is more common in Marcan Greek e.g., in Mark 1, St. Mark twice follows the Mark 5:38b MBT stylistic form (Mark 1:5, “*exomologoumenoi*” / “confessing;” & Mark 1:14, “*kerusson*” / “preaching”), but four times follows the Mark 5:38b variant’s stylistic form (Mark 1:20, “*kai*” + “*aphentes*” / “leaving” = “and they left,” AV; Mark 1:40, “*kai*” + “*gonupeton*” / “kneeling down to” = “and kneeling down to,” AV; “*kai*” + “*legon*” / “saying” = “and saying,” AV; & Mark 1:42, “*kai*” + “*eipontos*” / “having spoken” = “And as soon as ... had spoken,” AV; cf. not as immediate connecting clauses, Mark 1:26,39). There is thus no good textual argument against the MBT which must stand.

The MBT is found in Stephanus (1550), Beza (1565 & 1598), and Elzevir (1624 & 1633); whereas the variant is found in Erasmus (1516 & 1522). Of 8 possible Gospel manuscripts, Elzevir’s Textual Apparatus (1624) shows two following the MBT (Gospel manuscripts: i, Trinity College Cambridge, B. x. 17; & v, Cambridge University, Mm. 6.9), and four following the variant (Gospel manuscripts: w, Trinity College, Cambridge, B. x. 16; L, Codex Leicestrensis; H, Harleian., 5598, British Museum / Library; & z, Evangelistarium, Christ’s College, Cambridge, F. i. 8).

Thus this reading in Scrivener originated from an earlier edition of Erasmus, rightly jettisoned in a number of later editions of Stephanus, Beza, and Elzevir. That Stephanus, Beza, and Elzevir would “drop this Erasmian textual trademark like a hot potato” is understandable even on 16th and 17th “textual trademark” rules. This Erasmian “textual trademark” is an unusually hazardous and dubious “textual trademark” as on the one hand, a translator of the Greek MBT may not necessarily think it required, as seen in the Latin renderings at Mark 5:38b of “*tumultum* (the tumult) *plorantium* (‘of weeping’ = ‘of them that wept’)” (old Latin a), or *turbas* (the tumult) *plorantes* (‘weeping’ = ‘and them that wept’)” (old Latin e), or “*turbam* (the tumult) *flentem* (‘weeping’ = ‘and them that wept’)” (old Latin b, d, i, f, & q). But on the other hand, a translator may think the “and (Greek *kai*, or Latin *et*)” is required, as seen in the rendering of Latin, “*tumultum* (the tumult) *et* (and) *flentes* (‘weeping’ = ‘and them that

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wept’)” (Vulgate & old Latin aur & l). Evidently Erasmus who thought highly of the value of this “textual trademark” in the 16th century adjudged it to be something that *should* be used in translation *as found in the Vulgata* (/ Vulgate); and in this context, I note that it is also found in the relevant “and” English rendering at Mark 5:38b of Tyndale’s New Testament (1526), Matthew’s Bible (1537), the Geneva Bible (1560), the Bishops’ Bible (1568), and the Authorized King James Bible (1611).

Thus this particular “textual trademark” is somewhat unusual, and in my opinion quite unjustifiable even by the standards of 16th and 17th “textual trademark” rules, so that I think that even if the matter is adjudged by the common standards of 16th and 17th “textual trademark” rules (which I do not support), Stephanus, Beza, and Elzevir here showed greater wisdom than Erasmus. That is *because its propriety presupposes one will be using this Greek text to translate into another tongue along the lines found in the Latin Vulgate, rather than simply studying the Greek*. If on the one hand, one was so using this Greek text to translate into another tongue, then I consider that even by the standards of 16th and 17th “textual trademark” rules, Erasmus’s Mark 5:38b “textual trademark” was *skating on thin ice*. But of on the other hand, if one was using this Greek text to actually study the Greek, then I consider that even by the standards of 16th and 17th “textual trademark” rules, Erasmus’s Mark 5:38b “textual trademark” was *skating on broken ice*, and the man relying on it would *fall into a watery hole*.

Such were some of the “in house secrets” and “tricks of the trade” of the 16th century neo-Byzantine Erasmus in “stamping a text” with his own line-up of textual trademarks a given text, being a technique used more widely by 16th and 17th century Neo-Byzantine School textual analysts to show that this or that New Testament Greek text was composed by this or that neo-Byzantine textual analyst. On the one hand, I humbly acknowledge these 16th and 17th century Neo-Byzantine School men to generally be my betters and superiors in New Testament Greek textual analysis, so that they are, under God, as the sun, and I, under God, am but as the moon who can only reflect something of their greater God given splendour. But on the other hand, my first loyalty is to God, *and to him alone doth my spirit yield*, and so I find that I cannot condone the practice of such “textual trademarks” (other than where we do not know the minor details of the MBT’s abbreviated reading such as found in Appendix 2, *infra*). Therefore, let the MBT stand and Scrivener’s Text be amended accordingly!<sup>21</sup>

AT **MARK 5:40b** the MBT (Majority Byzantine Text) reads, Greek, “*pantas* (‘all,’ masculine accusative plural, adjective from *pas-pasa-pan*),” (e.g., A 02, 5th century; Sigma 042, late 5th / 6th century, N 022, 6th century; & Pi 041, 9th century). But a variant found in Scrivener’s Text (1894 & 1902), “*apantas* (‘all,’ masculine accusative plural, adjective from *apas-asa-an*),” is a minority Byzantine reading (for instance, Phi 043, 6th century; & Minuscule 2, 12th century). Either way, the reading will still be

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<sup>21</sup> At Mark 5:38, outside the closed class of sources, the variant is also found in the Alexandrian text’s Codices Vaticanus & Sinaiticus; and hence the NU Text *et al*.

“all” in the wider words spoken of our Lord, “But when he had put them all out” (AV).

St. Mark uses *‘apas-asa-an* rarely on two occasions at Mark 8:25 and 11:32 (& St. Andrew uses it a third time at Mark 16:15, “all the world”); but far more commonly, indeed over five dozen times, St. Mark uses *pas-pasa-pan* (e.g., in Mark 5 & 6 alone, see Mark 5:5,12,20,26,33; 6:30,33,39,41,42,50) (and St. Andrew uses it at Mark 16:15, “preach the gospel to every creature”). Both the MBT and variant are therefore within the parameters of Marcan Greek, though the MBT form is more common and thus more expected for St. Mark. There is thus no good textual argument against the MBT which must stand.

The variant is found in Erasmus (1516 & 1522), Stephanus (1550), Beza (1565 & 1598), and Elzevir (1624 & 1633). Out of 8 Gospel manuscripts, Elzevir’s Textual Apparatus (1624) shows none in favour of the variant, and six in favour of the MBT reading (Gospel manuscripts: i, Trinity College Cambridge, B. x. 17; v, Cambridge University, Mm. 6.9; w, Trinity College, Cambridge, B. x. 16; L, Codex Leicestrensis; H, Harleian., 5598, British Museum / Library; & z, Evangelistarium, Christ’s College, Cambridge, F. i. 8). Thus Elzevir was clearly aware that a minority reading was here being selected in the variant. Erasmus evidently found the variant to be “a good textual trademark,” and Stephanus, Beza, and Elzevir concurred with this view. By contrast, my position on such “textual trademarks” is resolute. Let the MBT stand and Scrivener’s Text be amended accordingly!<sup>22</sup>

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<sup>22</sup> At Mark 5:42a, outside the closed class of sources, the MBT is also found in the Alexandrian text’s Codices Vaticanus & Sinaiticus; and hence the NU Text *et al.*

## Appendix 2

**Minor variants between Scrivener's Text  
and the Majority Byzantine Text (MBT)  
(or another possible reading),  
including references to the neo-Alexandrian Text in those instances  
where the neo-Alexandrian Texts agree with the MBT  
in such an alternative reading to Scrivener's Text;  
where such alternative readings do not affect,  
or do not necessarily affect, the English translation,  
so we cannot be certain which reading the AV translators followed.**

No such variants are considered in this Volume 6 for Mark 4 & 5.

**Appendix 3**  
**Minor variants between the NU Text or MBT and Textus Receptus**  
**(or another relevant text and the TR)**  
**not affecting, or not necessarily affecting, the English translation**  
**(some more notable variants in Mark 4 & 5)**

*UNLESS specifically stated otherwise, in Appendix 3 the MBT is regarded as correctly reflecting the TR with no good textual argument against it.*

At **Mark 4:1c** the TR's "*embanta* ('entering' = 'entered,' word 1) *eis* ('into,' word 2) *to* ('a,' word 3<sup>23</sup>) *ploion* ('ship,' word 4)," in the wider words spoken of our Lord, "so that he entered into a ship" (AV), is MBT (e.g., A 02 & Minuscule 2). *Variant 1* is a minority Byzantine reading that reads, words 1,2,4 (e.g., Sigma 042 & Pi 041). *Variant 2* reading words 2,4,1 is found in the Alexandrian text's Codices Vaticanus & Sinaiticus, C 04 (mixed text type, 5th century), and hence the NU Text *et al.* But in all three instances, the rendering will still be the same.

At **Mark 4:3** the TR's "*tou* ('the [one],' redundant in English translation, word 1) *speirai* ('to sow,' word 2)," in the wider words, "Behold, there went out a sower to sow" (AV), is MBT (e.g., A 02, Sigma 042, M 021, U 030, Pi 041; & Minuscule 2). However a variant reading Word 2, is found in the Alexandrian text's Codices Vaticanus & Sinaiticus, and Minuscule 33, and hence the NU Text *et al.* But either way, the rendering will still be "to sow" (AV & TR; ASV & W-H).

At **Mark 4:5a** the TR's "*allo* ('some' or 'other,' word 1) *de* ('And,' word 2a)," in the wider words, "And some fell on stony ground" (AV), is MBT (e.g., A 02, Sigma 042, K 017, U 030, Pi 041; & Minuscule 2). However a variant reading "*kai* ('And,' word 2b) *allo* ('some,' word 1)," is found in the Alexandrian text's Codices Vaticanus & Sinaiticus, and Codex L 019 (mixed text type, 8th century), and hence the NU Text *et al.* But either way, the rendering will still be the same.

At **Mark 4:5c, 4:15a, 4:16b, 4:17, & 4:29b** the TR's "*eutheos* ('immediately,' AV)," is MBT (e.g., A 02, Sigma 042, M 021, U 030, Pi 041; & Minuscule 2). However a variant reading "*euthus* (immediately)," is found in the Alexandrian text's Codices Vaticanus & Sinaiticus, and C 04 (mixed text type, 5th century), and hence the NU Text *et al.* But either way, the rendering will still be the same.

At **Mark 4:6** the TR's "*eliou* (/ *heliou*, 'of the sun,' masculine singular genitive

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<sup>23</sup> See my Textual Commentaries, Vol. 1 (Matt. 1-14), Printed by Officeworks in Parramatta, Sydney, New South Wales, Australia, 2010, (presently available at <http://www.gavinmcgrathbooks.com> which incorporates corrigenda changes), at Appendix 3: "The Definite Article," a, "The Definite Article ('the') in Matthew 4:21; 8:23; 9:1; 13:2; 14:22d." Cf. "*o*" at Mark 4:21a, & "*ten*" at Mark 4:21b, *infra*.

noun, from *‘elios) de* (But) *anateilantos* (‘rising’ = ‘when was up,’ AV, masculine singular genitive, active aorist participle, from *anatello*),” in the wider words, “But when the sun was up, it was scorched” etc. (AV), is MBT (e.g., A 02<sup>24</sup>, Sigma 042, M 021, U 030; & Minuscule 2). However a variant reading “*kai* (‘but’ or ‘and’) *‘ote* [ / *hote*, ‘when’] *aneteilen* (‘it is risen,’ indicative active aorist, 3rd person singular verb, from *anatello*) *‘o* ( / *ho*, ‘the,’ masculine singular nominative, definite article from *‘o*) *‘elios* (‘sun,’ masculine singular nominative noun, from *‘elios*),” i.e., “But when the sun was up,” is found in e.g., the Alexandrian text’s Codices Vaticanus & Sinaiticus, and Western text’s D 05; and hence the NU Text *et al.* On the one hand, the Greek *de* is here rendered as a weaker conjunction which here reads, “and (*kai*) when the sun was risen” (ASV & W-H), and this type of rendering is also followed in the NASB, RSV, ESV, and NRSV. But on the other hand, the Greek *de* is here rendered as a stronger conjunction in the TCNT which here reads, “but (*kai*), when the sun rose” (TCNT & W-H), and this type of rendering is also followed in the NIV, NEB, REB, and Moffatt. E.g., in a similar rendering to the AV, the NIV here reads, “But when the sun came up” (NIV). Thus while it is possible to render this reading differently, notwithstanding this diversity and the other differences in the Greek, it is possible to make the renderings the same.

At **Mark 4:10a** the TR’s “*‘Ote* (‘when,’ word 1) *de* (‘And,’ word 2a),” in the wider words, “And when he was alone” etc. (AV), is MBT (e.g., A 02, Sigma 042, M 021, U 030, Pi 041; & Minuscule 2). However a variant reading “*Kai* (‘And,’ word 2b) *‘ote* (‘when,’ word 1),” is found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, and Western text’s D 05; and hence the NU Text *et al.* But either way, the rendering will still be “And when” (AV & TR; ASV & W-H).

At **Mark 4:10c** the TR’s “*‘erotesan* (‘they asked of’ = ‘asked of,’ indicative active aorist, 3rd person plural verb, from *erotaō*, declined from the general 1st aorist form of *erotesa*),” in the wider words, “the twelve asked of Christ “the parable” (AV), is MBT (e.g., Sigma 042, as *eerotesan*, declined from a local dialect 1st aorist form of *eerotesa*; K 017, M 021; & Minuscule 2). However *Variant 1a* reading “*‘eroton* (‘they asked of’ = ‘asked of,’ indicative active imperfect, 3rd person plural verb, from *erotaō*, declined in a thematic contracted form in indicative active imperfect, from *eroton*<sup>25</sup>),” is a minority Byzantine reading (A 02). *Variant 1a* is also found in one of the two leading Alexandrian texts, Codex Vaticanus, as well as L 019 (mixed text type, 8th century) and Delta 037 (independent text type, 9th century). And *Variant 1b*, “*‘erotoun* (‘they asked of’ = ‘asked

<sup>24</sup> In A 02 (at p. 32a) the “*anateilantos*” / *ANATEILANTOC* (as this manuscript uses capital letters, or unicals,) is written in continuous script over two lines, with the *TOC* ending at the start of the second line, and the first line ends with *ANATEILA* in which a bar / “—” to the top right of the final “A” symbolizes the letter “N”. My more detailed knowledge of this *Manuscript London* comes from a photocopy I have of the Byzantine text Gospels I am fortunate to have, that was published as a Facsimile in 1879 by the British Library (then part of the British Museum), in London, UK, and held at Flinders University, in Adelaide, South Australia.

<sup>25</sup> See Mounce’s *Analytical Lexicon to the Greek NT* (1993), pp. 26 & 217.

of,' indicative active imperfect, 3rd person plural verb, from *erotaō*, declined in a thematic contracted form in indicative active imperfect, from *erotoun*<sup>26</sup>," is found in one of the two leading Alexandrian texts, Codex Sinaiticus, as well as C 04 (mixed text type, 5th century) and 579 (13th century, mixed text). On the one hand, with the two main Alexandrian text's split, somewhat predictably, the reading of Codex Sinaiticus and thus *Variant 1b* was adopted by Tischendorf's 8th edition (1869-72); and on the other hand, with the two main Alexandrian text's split, somewhat predictably, the reading of Codex Vaticanus and thus *Variant 1a* was adopted by Westcott-Hort (1881). But what would the other neo-Alexandrians do? The *tendency* of Erwin Nestle to "follow the leader" of Westcott & Hort is here typified in the fact that *Variant 1a* was adopted in Nestle's 21st edition (1952). And the wider "external support" beyond Codex Vaticanus for *Variant 1a* (e.g., A 02 – Byzantine Text; Minuscule 33 – the Alexandrians' "queen of minuscules;" & Origen in a Latin translation with *interrogabant*<sup>27</sup>), meant the NU Text Committee was also attracted towards *Variant 1a* which they adopted in the UBS 3rd (1975) and 3rd corrected (1983) editions, and the NU Text of Nestle-Aland's 27th edition (1993) and UBS's 4th revised edition (1993). But whichever of these readings is followed at Mark 4:10c, the rendering will still be "asked of" (AV & TR; ASV & W-H).

At **Mark 4:21a** the TR's "o ('a,' word 1<sup>28</sup>) *luchnos* ('candle,' word 2) *erchetai* ('it is brought' = 'is ... brought,' word 3)," in the wider words, "Is a candle brought to be put under a bushel ...?" (AV), is MBT (e.g., A 02, Sigma 042, K 017, U 030, Pi 041; & Minuscule 2). However a variant reading words 3,1,2 is found in the Alexandrian text's Codices Vaticanus & Sinaiticus, and C 04 (mixed text type, 5th century), and hence the NU Text *et al.* But either way, the rendering will still be the same.

At **Mark 4:21b** the TR's "*epi* ('on,' a preposition + accusative) *ten* ('a<sup>29</sup>,'

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<sup>26</sup> *Ibid.*

<sup>27</sup> Latin, "*interrogabant* ('they asked of' = 'asked of,' indicative active imperfect, 3rd person plural verb, from *interrogo*)."

<sup>28</sup> See my Textual Commentaries, Vol. 1 (Matt. 1-14), *op. cit.*, at Appendix 3: "The Definite Article," a, "The Definite Article ('the') in Matthew 4:21; 8:23; 9:1; 13:2; 14:22d." Cf. "*to*" at Mark 4:1:c, *supra* & "*ten*" at Mark 4:21b, *infra*. The ASV renders this as "the" in, "Is the lamp brought to be put under the bushel ...?" which I think is a most unlikely rendering as the "candle" (AV) or "lamp" (ASV) is here being distinguished as a class of objects from another class of objects, to wit, bushels, and also beds.

<sup>29</sup> Sometimes the definite article is used for a generic class. I.e., rather than distinguishing one person or one thing from others, it acts to distinguish *one class* of objects from *other classes* of objects (Young's *Greek*, pp. 56,57). Thus here at Mark 4:21, we find reference to "o (masculine nominative singular, definite article from 'o) *luchnos* (candle)," "ton (masculine nominative accusative, definite article from 'o) *modion* (bushel)," and "*ten* (feminine singular accusative, definite article from *e*) *klinen*

feminine singular accusative, definite article from *ε*) *luchnian* ('candlestick,' feminine singular accusative noun, from *luchnia*) *epitethe* ('it be set' = 'be set,' subjunctive passive aorist, 3rd person singular verb, from *epitithemi*, a compound word from *epi* / 'on' redundant in English translation due to earlier *epi* + *tethe* / 'set' or 'put')," in the wider words, "and not be set on a candlestick" (AV), is MBT (e.g., A 02, Sigma 042, G 011, Pi 041; & Minuscule 2). *Variant 1* is, "*epi* (on) *ten* (a) *luchnian* (candlestick) *tethe* ('be set' or 'be put,' subjunctive passive aorist, 3rd person singular verb, from *tithemi*)," is a minority Byzantine reading (for instance, S 028). *Variant 1* is also found in the Western text's D 05. *Variant 2* is, "*upo* ('under,' a preposition + accusative) *ten* (a) *luchnian* (candlestick) *tethe* ('be set' or 'be put')," and is found in e.g., the Alexandrian text's Codices Vaticanus & Sinaiticus, and Minuscule 33. The reading "and not to be set under a candlestick," was too great an Alexandrian School absurdity for even the in general very gullible Neo-Alexandrians "to swallow," and so on this occasion the reading of *Variant 1*, as partly followed by *Variant 2*, was adopted by the NU Text *et al.* But either way, the rendering will still be the same as, "not be set on a candlestick" (AV & TR), or "not to be put on the stand" (ASV & W-H).

At **Mark 4:22a** either having or omitting Greek, "*ti* (anything)" is said by Hodges & Farstad (1985) to be "Majority Part" ("Mpt") both ways i.e., what they call "a substantial division within the Majority Text" or a "seriously divided" text; whereas Robinson & Pierpont (2005) consider "*ti* (anything)" is so well established as the Majority Byzantine Text that no sidenote alternative is necessary<sup>30</sup>. Going to the common source book of von Soden (1913), and (like Robinson & Pierpont) using a Byzantine Text priority methodology, von Soden says that within his wider K group, the "*ti*" is omitted by his Kr group and two other manuscripts. Of c. 860 K group Gospel

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(bed)," together with *ten* (feminine singular accusative, definite article from *ε*) *luchnian* (candlestick);" and so I think the most natural conclusion to draw is that Christ does not mean *one particular* "candlestick," i.e., "the candlestick," but rather "*a* candlestick" as a class of objects as opposed to other *classes of objects* with "*a* candle," "*a* bushel," and "*a* bed." Thus I consider it would be less literal in English to be overly literal, and translate these definite articles as "the." Hence I agree with the rendering of the AV as, "Is a candle brought to be put under a bushel, or under a bed? And not to be set on a candlestick?" By contrast, I think Rogers & Rogers are *reading too much into the text* in their claim that for "*ο* *luchnos* (candle)," the "def[inite] article ... could refer to a special lamp, perhaps the Hanukkah [/ Feast of Dedication] lamp ... . The man who lit the Hanukkah lamp w[ith] the intention of afterward covering or hiding it did not do his duty by lighting the lamp ..." (Cleon Rogers Jr. & Cleon Rogers Sr., *The New Linguistic & Exegetical Key to the Greek New Testament*, *op. cit.*, Mark 4:21 at p. 74). Cf. Rev. 9:15, where with the AV I consider "an hour" (AV) means hours as one class of objects is distinguished from other classes of objects in days, months, and years. Cf. "*to*" at Mark 4:1:c & "*ο*" at Mark 4:21a, *supra*.

<sup>30</sup> Hodges & Farstad (1985), pp. xiv, xxi & 118; Robinson & Pierpont (2005), p. 78.

manuscripts, von Soden's Kr group contains *c.* 175 Gospel manuscripts<sup>31</sup>. Therefore 860 (K) – 177 (Kr + 2 other K group manuscripts) = 683 Gospel manuscripts in support of “*ti*.” 683 out of 860 = 79.4% = *c.* 80% or fourth-fifths in favour of “*ti*,” and with such a large sample, on any reasonable statistical extrapolations, about fourth-fifths or *c.* 80% of the Byzantine Greek manuscripts overall. Therefore “*ti*” is clearly MBT.

Thus the TR's “*ou* (not) ... *ti* (anything),” i.e., “nothing,” in the wider words, “For there is nothing hid, which shall not be manifested” (AV), is MBT (e.g., A 02, Sigma 042, E 07, G 011, V 031; S 028, & Minuscule 2). However a variant reading “*ou* (no [thing] = “nothing”),” is a minority Byzantine reading (e.g., K 017, M 021, U 030, & Pi 041). On the one hand, the TR's reading is also found in e.g., one of the two leading Alexandrian texts, Codex Sinaiticus; and Delta 037 (independent text type, 9th century); and hence Tischendorf's 8th ed. and Nestle's 21st ed. . But on the other hand, the variant is also found in e.g., one of the two leading Alexandrian texts, Codex Vaticanus; and Western text's D 05; and hence Westcott-Hort and the NU Text. But either way, the rendering will still be, “For there is nothing hid” (AV & TR; ASV & W-H).

At **Mark 4:22c** the TR's “*eis* (‘to,’ word 1) *phaneron* (‘knowing,’ adjective, = ‘be known,’ word 2) *elthe* (‘[but that] it should come,’ word 3),” i.e., “but that it should come to knowledge,” or “but that it should come abroad” (AV), is MBT (e.g., A 02, Sigma 042, M 021, U 030, Pi 041; & Minuscule 2). However a variant reading Words 3,1,2 is found in the Alexandrian text's Codices Vaticanus & Sinaiticus, and Western text's D 05; and hence the NU Text *et al.* But either way, the rendering will still be the same.

At **Mark 4:25** the TR's “*an* (‘[who] ever’ = ‘he that,’ a particle of contingency) *eche* (‘he hath,’ AV, subjunctive active present, 3rd person singular verb, from *echo*),” i.e., “he that hath,” in the wider words, “For he that hath, to him shall be given” (AV), is MBT (e.g., A 02, Sigma 042, G 011, U 030, & Pi 041). However a variant reading “*echei* (‘he hath’ = ‘he that hath,’ indicative active present, 3rd person singular verb, from *echo*),” is found in e.g., the Alexandrian text's Codices Vaticanus & Sinaiticus, and Western text's W 032 (5th century, which is Western Text in Mark 1:1-5:30); and hence the NU Text *et al.* But (though the underpinning nuance of the Greek is different,) either way, (in English) the rendering will still be “he that hath” (AV & TR; ASV & W-H).

At **Mark 4:27** the TR's “*blastane* (‘it should spring’ = ‘should spring,’ subjunctive active present, 3rd person singular verb, from *blastano*),” in the wider words, “and the seed should spring and grow up” (AV), is MBT (e.g., A 02, Sigma 042, G 011, Y 034; & Minuscule 2). The TR's reading is also found in e.g., the Alexandrian text's Codex Vaticanus, Western text's D 05, and C 04 (mixed text type, 5th century). However a variant reading “*blasta* (‘it should spring’ = ‘should spring,’ subjunctive active present, 3rd person singular verb, from *blastano*, an alternative form<sup>32</sup>),” is found in e.g., the

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<sup>31</sup> See Commentary Vol. 3, at Matt. 21:28a, “Preliminary Textual Discussion,” “The First Matter.”

<sup>32</sup> See Mounce's *Analytical Lexicon to the Greek NT* (1993), p. 117, *blasta* &

Alexandrian text's Codex Sinaiticus, and Minuscles 1071 (12th century, independent) and 579 (13th century, mixed text). Somewhat predictably, the variant reading of Codex Sinaiticus was followed in Tischendorf's 8th ed.; though for different reasons, for instance, it is "the shorter reading," the variant was also followed by Westcott-Hort and Nestle's 21st ed.; and also probably because of its "external support" in both the 5th century's Western text's D 05 and C 04 (mixed text type), also the NU Text (1993). But either way, just as in Latin the rendering will still be "*germinet* ('it should spring' = 'should spring,' subjunctive active present, 3rd person singular verb, from *germino*)" (e.g., Vulgate & Gregory); so likewise in English, the rendering will still be "should spring" (AV & TR; ASV & W-H).

At **Mark 4:28b** the TR's "*plere* ('full,' masculine singular accusative adjective, from *pleres*) *siton* ('the corn,' masculine singular accusative noun, from *sitos*)," i.e., "the full corn" in the wider words, "after that the full corn in the ear" (AV), is MBT (e.g., A 02, K 017, M 021; & Minuscule 2). The TR's reading is also found in the Alexandrian text's Codex Sinaiticus, and Minuscule 33. (Amidst a greater number of variants we are not considering.) *Variant 1* reading, *pleres* ('full,' masculine singular accusative adjective, from *pleres*<sup>33</sup>) *siton* ('the corn,' masculine singular accusative noun, from *sitos*)," is a minority Byzantine reading (Sigma 042). *Variant 1* is also found in e.g., Minuscule 28 (11th century, which in Mark is independent text i.e., independently corrupted; & Byzantine elsewhere). *Variant 2* reading, "*pleres* (masculine singular nominative adjective, from *pleres*) *sitos* ('the corn,' masculine singular nominative noun, from *sitos*)," is found in the fraudulent "Archaic Mark" Minuscule 2427, with a local dialect form of this as "*pleres sitos*" in the Alexandrian text's Codex Vaticanus.

The Latin of Mark 4:28b reads, "*plenum* ('full,' neuter singular accusative adjective, from *plenus*) *frumentum* ('corn,' neuter singular accusative noun, from *frumentum*)" (e.g., old Latin a, St. Jerome's Vulgate, & St. Gregory), but in the Latin, the declension is the same for the nominative (and vocative). This raises the following questions, Did a "trendy" Alexandrian scribe in the Codex Sinaiticus line first tamper with the TR by altering the Greek "*plere* (full)" to the colloquial Greek "*pleres* (full)," thus giving rise to *Variant 1*?

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*blastano*.

<sup>33</sup> *Prima facie*, the Greek declension of *pleres* looks like a masculine singular nominative adjective, from *pleres*; but since an adjective and noun must match in gender, number, and case, and since for the associated noun this is masculine singular accusative, so too must be the adjective. Hence this tells us that this is the *pleres* which was used "in colloquial Hellenistic Greek ... as an indeclinable adjective (... Bauer-Arndt-Gringrich-Danker, *A Greek-English Lexicon [of the New Testament & Other Early Christian Literature]*, 1952, 2nd edition, revised by F. Wilbur Gingrich & Frederick W. Danker from Walter Bauer's 5th edition, 1958, Chicago & Cambridge, 1969)...," must here be meant (Metzger's *Textual Commentary*, 2nd ed., 1994, p. 72). See also Mounce's *Analytical Lexicon to the Greek NT* (1993), pp. 377-378 (*pleres*), which shows *pleres* as a possible masculine singular accusative adjective.

Then did a later Alexandrian scribe in the Codex Vaticanus line wrongly take the Greek “*pleres*” to be in the nominative; and on the basis of consultation with the Latin in which the declensions were wrongly understood by him as being in the nominative, alter the Greek “*siton* (accusative)” to Greek “*sitos* (nominative),” thus giving rise to *Variant 2*? (Cf. my comments on the issue of Latin influence on the Alexandrian School in Vol. 6 at Mark 4:9b, *supra*.) The TR’s reading, also found in the Alexandrian text’s Codex Sinaiticus was followed by Westcott-Hort and Nestle’s 21st ed.; either the TR’s reading or *Variant 1* is allowed in the NU Text which reads, “*plere[s]*,” and *Variant 2* is followed in Tischendorf’s 8th ed. . But at Mark 4:28b the rendering will still be the same.

At **Mark 4:29a**, whereas there is just one form of declension for the Latin “*produco*” found in the Latin, “*produxerit* (subjunctive active perfect, 3rd person singular verb, from *produco*)” (e.g., Latin Vulgate & Bishop Gregory); by contrast, in the Greek there are two possible declension forms for the *mi* verb *paradidomi*<sup>34</sup>. The TR’s “*parado* (‘it is brought forth’ = ‘is brought forth,’ subjunctive active aorist, 3rd person singular verb, from *paradidomi*),” in the wider words, “But when the fruit is brought forth” (AV), is MBT (e.g., A 02, Sigma 042, M 021, U 030; & Minuscule 2). However a variant reading “*paradoi* (‘it is brought forth’ = ‘is brought forth,’ subjunctive active aorist, 3rd person singular verb, from *paradidomi*),” is found in e.g., the Alexandrian text’s Codices Vaticanus & Sinaiticus, and Western text’s D 05; and hence the NU Text *et al.* But either way, the rendering will still be the same. (Cf. Mk 14:10,11; John 13:2.)

**Mark 4:30b** is a reading dealt with in Part 2 of this Volume 6 in a format, that in parts, is more similar to that of the Appendix 3 format; although there are also some Parts 1 & 2 features not generally found in Appendix 3 e.g., a rating.

At **Mark 4:32** the TR’s “*panton* (‘all,’ word 1) *ton* (‘the,’ word 2, regarded as redundant in English translation by the AV translators,) *lathanon* (‘herbs,’ word 3) *meizon* (‘greater than<sup>35</sup>,’ word 4a, masculine singular nominative adjective, from *megas-ale-a*),” in the wider words, “and cometh greater than all herbs” (AV), is MBT (e.g., Sigma 042, G 011, H 013, K 017; & Minuscule 2). *Variant 1* is a minority Byzantine reading with the words 1<sup>36</sup>,2,3, “*meizon* (‘greater than<sup>37</sup>,’ word 4b, neuter singular nominative adjective, from *meizon-on*, the comparative adjective of *megas-ale-a*)” (A 02). *Variant 2* are words 4a,1,2,3, and this is found in e.g., the Western text’s D 05 and

<sup>34</sup> See Mounce’s *Analytical Lexicon to the Greek NT* (1993), pp. 37 & 352 (*paradidomi*); and on the two declension forms, see Whittaker’s *New Testament Greek Grammar*, *op. cit.*, p. 104 (*mi* verbs).

<sup>35</sup> Concerning the rendering of a comparative adjective, see Wallace’s *Greek Grammar*, pp. 299-300; Young’s *Greek*, p. 83.

<sup>36</sup> In A 02 word 1 comes at the end of a line and so the final letter, “N”, is abbreviated to a bar “~” i.e., something like “~IANTO~”.

<sup>37</sup> See two footnotes back.

Delta 037 (independent text type, 9th century). *Variant 3* are words 4b,1,2,3, and this is found in e.g., the Alexandrian text's Codices Vaticanus & Sinaiticus, and C 04 (mixed text type, 5th century); and hence the NU Text *et al.* But whether with the TR's reading, or *Variants 1, 2, or 3*, the rendering into English will still be the same.

**Mark 4:33** & associated **Mark 5:3; 6:5; 6:19; & 14:5** are dealt with in Part 2.

At **Mark 4:36c** the TR's "*ploiaria* ('little ships,' neuter plural nominative noun, from *ploiaron*; *Component 2*: Mark 4:36b, Part 1) *en* ('there were,' indicative active imperfect, 3rd person singular verb, from *eimi*; Mark 4:36c)" (AV), is MBT (e.g., U 030 & Minuscule 2). As discussed in Part 1, there is a minority reading for Mark 4:36b, but this still has the same Mark 4:36c component, reading "*ploia* ('ships,' neuter plural nominative noun, from *ploion*) *en* ('there were,' Mark 4:36c)," (e.g., A 02, Sigma 042, & K 017). The Mark 4:36c component of the TR, "*en* (there were)," is found with "*ploia* (ships)," in the Alexandrian text's Codex Vaticanus; whereas a Mark 4:36c component variant, "*esan* ('there were,' indicative active imperfect, 3rd person plural verb, from *eimi*; Mark 4:36c)," is found in the Alexandrian text's Codex Sinaiticus, and Western text's D 05. In Greek, a neuter plural subject usually, though not always, has singular verbs. The exception to the general rule occurs where one wants to emphasize the individuality of each subject in the plural subject. Thus there is a different underpinning Greek nuance to the Mark 4:36c readings of the TR and variant. The variant of Codex Sinaiticus at Mark 4:36c was adopted by Tischendorf's 8th ed.; whereas the TR's reading of Codex Vaticanus was adopted by Westcott-Hort, Nestle's 21st ed., and the NU Text. But either way, the Mark 4:36c rendering into English will still be the same.

At **Mark 4:37a** the TR's "*lailaps* ('a storm,' word 1) *anemou* ('of wind,' word 2) *megale* ('great,' word 3)," in the wider words, "And there arose a great storm of wind" (AV), is MBT (e.g., A 02, Sigma 042, K 017, M 021, Pi 041; & Minuscule 2). However a variant reading words 1,3,2, is found in the Alexandrian text's Codex Vaticanus, and Western text's D 05; and hence the NU Text *et al.* But either way, the rendering will still be "a great storm of wind" (AV & TR; ASV & W-H).

At **Mark 4:37b** the TR's "*ta* ('the,' word 1) *de* ('and,' word 2a)," in the wider words, "and the waves beat into the ship" (AV), is MBT (e.g., A 02, Sigma 042, E 07, F 09, Pi 041; & Minuscule 2). However a variant reading "*kai* ('and,' word 2b) *ta* ('the,' word 1)," is found in the Alexandrian text's Codices Vaticanus & Sinaiticus, and Western text's D 05; and hence the NU Text *et al.* But either way, the rendering will still be "and the" (AV & TR; ASV & W-H).

For **Mark 4:37c** see App. 1, *supra*.

At **Mark 4:38a** the TR's "*en* ('he was,' word 1) *autos* ('he' or 'himself,' word 2) *epi* ('in,' word 3)," in the wider words spoken of our Lord, "And he was in the hinder part of the ship" (AV), is MBT (e.g., Sigma 042, K 017, M 021; & Minuscule 2). *Variant 1* is a minority Byzantine reading which reads words 1,2, *en* (in) (A 02 & G 011). *Variant 2* is also found in the Western text's D 05 and W 032 (Western Text in Mark 1:1-5:30); as well

as e.g., the Family 13 manuscripts (Swanson). *Variant 2* reading words 2,1, *en* (in), is found in the Alexandrian text's Codices Vaticanus & Sinaiticus. *Variant 1* is found in Tischendorf's 8th ed.; and *Variant 2* is found in Westcott-Hort, Nestle's 21st ed., and the NU Text. But for all three readings the rendering will still be the same.

At **Mark 4:38b** the TR's "*diegeirousin* ('they awake,' indicative active present, third person plural verb, from *diegeiro*)," in the wider words said of the disciples about Christ, "and they awake him" (AV), is MBT (e.g., A 02, Sigma 042, M 021, U 030; & Minuscule 2). However a variant reading "*egeirousin* ('they awake,' indicative active present, third person plural verb, from *egeiro*)," is found in the Alexandrian text's Codices Vaticanus & Sinaiticus, and hence the NU Text *et al.* But either way, the rendering will still be "they awake" (AV & TR; ASV & W-H).

At **Mark 4:41** the TR's "*upakouousin* ('they obey,' indicative active present, 3rd person plural verb, from *upakouo*)," in the wider words spoken of our Lord, "even the wind and the sea obey him" (AV), is MBT (e.g., A 02, Sigma 042, M 021, Pi 041; & Minuscule 2). However a variant reading "*upakouei* (indicative active present, 3rd person singular verb, from *upakouo*)," is found in e.g., the Alexandrian text's Codices Vaticanus & Sinaiticus, C 04 (mixed text type, 5th century), & L 019 (mixed text type, 8th century) and Delta 037 (independent text type, 9th century); and hence the NU Text *et al.*

The wider sentence of Mark 4:41 reads, Greek, "... *kai* (even) 'o ('the,' masculine singular nominative, definite article, from 'o / ho) *anemos* ('wind,' masculine singular nominative noun, from *anemos*) *kai* ('and,' conjunction) *e* ('the,' feminine singular nominative, definite article, from *e*) *thalassa* ('sea,' feminine singular nominative noun, from *thalassa*) *upakouousin* ('they obey,' 3rd person plural verb) *auto* (him) ; (?)” In Greek, a compound subject<sup>38</sup> of two nominative nouns, each in the singular, when joined by a conjunction such as *kai* (and) usually takes a plural verb, such as here occurs in the TR's reading of "*upakouousin* ('they obey,' 3rd person plural verb)." However, if a writer wishes to *highlight* one of the two subjects, he puts it first in the compound subject of two nouns, and he then uses a singular verb to emphasize the *first* itemized subject. This is seen in the reading of the variant, "*upakouei* ('they obey,' 3rd person singular verb)," which thus acts to emphasize "the wind," i.e., "even THE WIND and the sea obey him?" Therefore the nuance in the underpinning Greek is clearly different between the correct reading of the *Textus Receptus* and the incorrect reading of the variant. But either way, the rendering will still be "even the wind and the sea obey him" (AV & TR; ASV & W-H).

Good reader, consider the comments of a religiously liberal neo-Alexandrian textual critic on Mark 4:41. J. Brandon Barnes says:

... in Mark 4:41, ... Jesus calms a storm: "And they became very much afraid and said to one another, 'Who then is this, that even the wind and the sea obey [*upakouei*] Him?'" ... Mark uses incorrect grammar, ... this ... can be seen in English as well. The "wind and the sea" require the plural form of the verb, but Mark supplies the singular form, creating a strict English translation "that even the

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<sup>38</sup> Wallace's *Greek Grammar*, pp. 401-402.

wind and the sea *obeys* Him.” Both Matthew and Luke correct this error. Matthew 8:27 reads: “And the men marveled, saying, ‘What kind of a man is this, that even the winds and the sea obey [*upakouousin*] Him?’” Luke 8:25 puts it this way: “And He said to them, ‘Where is your faith?’ And they were fearful and amazed, saying to one another, ‘Who then is this, that He commands even the winds and the water, and they obey [*upakouousin*] Him?’” ...<sup>39</sup>

My religiously conservative neo-Byzantine response to this religiously liberal neo-Alexandrian is this. We here see how one error, to wit, an initial starting point of a corrupt neo-Alexandrian text; is combined with a second error, namely, an insufficient grip on the Greek language which fails to understand the usage of a singular verb in a compound subject, *supra*. This then leads to a third error, to wit, a reliance on a conclusion about the veracity of Scripture based on a faulty neo-Alexandrian Greek text here at Mark 4:41; and this in turn leads to a fourth error (or one might say a second element of the second error), namely, the claim that “Mark uses incorrect grammar,” with an associated final error in his religiously liberal conclusion that “Matthew and Luke” then “correct this error.” “Professing themselves to be wise, they became fools” (Rom.1:22).

At **Mark 5:2a** the TR’s “*exelthonti* (‘was coming’ = ‘when ... was come,’ masculine singular dative, active aorist participle, from *exerchomai*) *auto* (‘he,’ masculine singular dative, personal pronoun from *autos-e-o*),” in the wider words, “And when he was come out of the ship” (AV), is MBT (e.g., A 02, Sigma 042, G 011, H 013, Pi 041; & Minuscule 2). However a variant reading “*exelthontos* (‘was coming’ = ‘when ... was come,’ masculine singular genitive, active aorist participle, from *exerchomai*) *autou* (‘he,’ masculine singular genitive, personal pronoun from *autos-e-o*),” is found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, and C 04 (mixed text type, 5th century), and hence the NU Text *et al.* But either way, the rendering will still be “And when he was come out” etc. (AV & TR; ASV & W-H).

At **Mark 5:2b,29,30,42a** the neo-Byzantine TR’s “*eutheos* (‘straightway’ or ‘immediately’)” is MBT, as opposed to the neo-Alexandrian’s “*euthus* (‘straightway’ or ‘immediately’).” (See Mark 1:10a and Mark 1:20 in Appendix 3, Textual Commentaries Vol. 5 on Mark 1-3; in & Vol. 6, Part 2, Mark 5:42b, *Variant 2*.)

At **Mark 5:2c** the TR’s “*apentesen* (‘he met’ = ‘there met,’ indicative active aorist, 3rd person singular verb, from *apantao*),” in the wider words, “immediately there met him ... a man with an unclean spirit” (AV), is MBT (e.g., A 02, Sigma 042, K 017, M 021, Pi 041; & Minuscule 2). However a variant reading “*upentesen* (‘he met’ = ‘there met,’ indicative active aorist, 3rd person singular verb, from *upantao*),” is found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, Western text’s D 05, & mediaeval church Greek writer, John of Damascus; and hence the NU Text *et al.* But either way, the

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<sup>39</sup> J. Brandon Barnes’ “Markan Priority Among the Synoptic Gospels,” *Essays* (<http://www.lchr.org/a/4/1c/essays/synoptic.html>) (undated, accessed in 2016).

rendering will still be “there met him” (AV & TR; ASV & W-H).

At **Mark 5:3b** the TR’s “*kai oute* (‘and nor’ = ‘not even’ or ‘no, not,’ AV),” in the wider words spoken of the supernatural strength of the devil-possessed man, “and no man could bind him, no, not with chains” (AV), is MBT (e.g., A 02, Sigma 042, K 017, U 030, Pi 041; & Minuscule 2). However a variant reading “*kai oude* (‘and nor’ = ‘not even’ or ‘no, not’),” is found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, and Western text’s D 05; and hence the NU Text *et al.* But either way, the rendering will still be “no, not” (AV & TR; ASV & W-H).

For **Mark 5:3e** see **Mark 4:33** & associated **Mark 5:3e** (with further reference to MBT & TR readings of **Mark 6:5a**; **6:19**; & **14:5a**) in Vol. 6, Part 2.

At **Mark 5:4** the TR’s “*auton* (‘him,’ word 1) *ischue* (‘he was capable of’ = ‘could,’ word 2) *damasai* (‘to tame’ = ‘tame’),” in the wider words, “neither could any *man* tame him” (AV), is shown as one of three readings in Hodges & Farstad (1985) as “Majority Part” (“Mpt”) in a three-way split i.e., what they call “a substantial division within the Majority Text” or a “seriously divided” text; whereas Robinson & Pierpont (2005) consider not having “*auton* (‘him,’ word 1) *ischue* (‘he was capable of’ = ‘could,’ word 2)” is so well established as the Majority Byzantine Text (MBT) that no sidenote alternative is necessary<sup>40</sup>. Going to the common source book of von Soden (1913), and (like Robinson & Pierpont) using a Byzantine Text priority methodology of isolating von Soden’s K group of which over 90% are Byzantine text, von Soden says that within his wider K group, the TR’s reading has the support of *c.* 90% +, and so on any reasonable statistical extrapolation, about 90% plus of the Byzantine manuscripts have this reading. By contrast, he shows no specific itemizations from his K group for any other reading. Therefore I would concur with Robinson & Pierpont that the TR’s reading here is MBT, and it is not, as Hodges & Farstad claim, a “seriously divided” text.

Thus at Mark 5:4 the TR’s “*auton* (‘him,’ word 1) *ischue* (‘he was capable of’ = ‘could,’ word 2) *damasai* (‘to tame’ = ‘tame’),” in the wider words, “neither could any *man* tame him” (AV), is MBT (e.g., E 07, F 09, G 011, H 013, V 031, S 028; & Minuscule 2). However a variant in word order 2,1, reading “*ischue* (‘he was capable of’ = ‘could,’ word 2) *auton* (‘him,’ word 1),” is a minority Byzantine reading (with optional “*n*” at end of word 2 in e.g., A 02, Sigma 042, K 017, M 021, U 030, & Pi 041). The variant is also found in e.g., the Alexandrian text’s Codex Vaticanus, and (the mixed text type) Codex Theta 038; and hence the NU Text *et al.* But either way, the rendering will still be the same.

At **Mark 5:6** the TR’s “*idon* (‘seeing’ = ‘when he saw,’ word 1) *de* (‘But,’ AV of 1611, or ‘And,’ Geneva Bible of 1560, word 2a),” in the wider words, “But when he saw Jesus afar off” (AV, 1611), or “And when he saw Jesus afar off” (Geneva Bible, 1560), is MBT (e.g., A 02, Sigma 042, M 021, Y 034, Pi 041; & Minuscule 2). However a variant

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<sup>40</sup> Hodges & Farstad (1985), pp. xiv, xxi & 120; Robinson & Pierpont (2005), p. 79.

reading “*kai* (‘And’ or ‘But,’ word 2b) “*idon* (‘when he saw,’ word 1),” is found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, and C 04 (mixed text type, 5th century), and hence the NU Text *et al.* Though *de* may tend to be a stronger conjunction than *kai*, they both may be rendered as either “but” or “and<sup>41</sup>,” and so there is no necessary difference of translation; and thus either way, the rendering may still be the same. Hence in here rendering *kai* the ASV has the same translation as the Geneva Bible in rendering *de*. Cf. Mark 5:14, *infra*.

At **Mark 5:7** the TR’s “*eipe* (‘he said’ = ‘said,’ indicative active orist, 3rd person singular verb, from *eipon*),” in the wider words spoken of the devil-possessed man, “And cried with a loud voice, and said,” (AV), is MBT (e.g., U 030 & Minuscule 2). However a variant reading “*legei* (‘he saith’ or ‘he says’ = ‘he said,’ indicative active present, 3rd person singular verb, from *lego*),” is a minority Byzantine reading (A 02, Sigma 042, & M 021). The variant is also found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, and hence the NU Text *et al.* On the one hand, if one is looking at an English translation in King James English style, there is a discernable difference between the past tense “said” (AV) and the present tense “saith” (ASV). But on the other hand, most of the neo-Alexandrian versions would not use the present tense form, “saith,” and hence they render this as “said.” Therefore while this is in fact a textual diversity with a difference in meaning and so it could have been dealt with in more detail in Part 1 of this Vol. 6, at least on this occasion, it has been dealt with in Appendix 3. Thus either way, the rendering may still be “said” (AV & TR) or “he said” (NASB & Nestle 26th ed.).

At **Mark 5:9a** the TR’s “*soi* (‘unto thee’ = ‘thy,’ word 1) *onoma* (‘name,’ word 2),” in the wider words in which our Lord, “asked him, What is thy name?” (AV), is MBT (e.g., U 030; Minuscule 2; & Origen). However a variant in word order, 2,1, is a minority Byzantine reading (A 02, Sigma 042, & M 021). The variant is also found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, and hence the NU Text *et al.* But either way, the rendering will still be “What is thy name?” (AV & TR; ASV & W-H).

At **Mark 5:9c** the TR’s “*Legion* (Legion),” in the wider words of the unclean spirit’s answer, “My name is Legion: for we are many” (AV), is MBT (e.g., A 02<sup>42</sup>, Sigma 042, K 017, M 021, U 030; & Minuscule 2. However a variant reading “*Legion*,” is found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, and Western text’s D 05; and hence the NU Text *et al.* But either way, the rendering will still be “Legion” (AV & TR; ASV & W-H). Cf. Mark 5:15b, *infra*.

At **Mark 5:10** the TR’s “*autous* (‘them,’ masculine plural accusative, personal

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<sup>41</sup> Newman’s *Concise Greek-English Dictionary of the New Testament*, *op. cit.*, at pp. 39 (*de*) & 90 (*kai*).

<sup>42</sup> In A 02 (at p. 32b) the “*Legion*” /  $\lambda E T E \omega N$  (as this manuscript uses capital letters, or unicals,) comes at the end of a line, and ends with  $\lambda E T E \omega^-$  in which a bar i.e., “-” to the top right of the final “ $\omega$ ” symbolizes the letter “N”.

pronoun from *autos-e-o*,” in the wider words, “And he besought him much that he would not send them away out of the country” (AV), is MBT (e.g., A 02<sup>43</sup>, Sigma 042, E 07, F 09, G 011, U 030, S 028; & Minuscule 2). However a variant reading “*auta* (‘them,’ neuter plural accusative, personal pronoun from *autos-e-o*),” is found in the Alexandrian text’s Codex Vaticanus, C 04 (mixed text type, 5th century), and Delta 037 (independent text type, 9th century), and hence the NU Text *et al.* But either way, the rendering will still be “them” (AV & TR; ASV & W-H).

At **Mark 5:14a** the TR’s “*oi* (‘the [ones]’ = ‘they,’ word 1) *de* (‘And,’ word 2a),” in the wider words, “And they that fed the swine” (AV), is MBT (e.g., K 017, U 030, Pi 041; & Minuscule 2). However a variant reading “*kai* (‘And,’ word 2b) *oi* (‘they,’ word 1),” is a minority Byzantine reading (A 02, Sigma 042, & M 021). The variant is also found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, and Codex C 04 (mixed text type, 5th century); and hence the NU Text *et al.* But either way, the rendering will still be “And they that fed” (AV & TR; ASV & W-H). Cf. Mark 5:6, *supra*.

At **Mark 5:14c** the TR’s “*anengeilan* (‘they told’ = ‘told,’ indicative active first aorist, 3rd person plural verb, from *anangello*),” in the wider words, “And they that fed the swine fled, and told it in the city” (AV, shewing AV’s italics for added word), is MBT (e.g., E 07, U 030, S 028; & Minuscule 2; & Epiphanius, d. 403). However a variant reading “*apengeilan* (‘they told’ = ‘told,’ indicative active first aorist, 3rd person plural verb, from *apangelo*, declined as a first aorist in standard form, from *apengeila*),” is a minority Byzantine reading (e.g., A 02, Sigma 042, & K 017). The variant is also found in the Alexandrian text’s Codex Vaticanus, Western text’s D 05, & C 04 (mixed text type, 5th century); and with the same meaning, the variant is found as “*apengilon* (‘they told’ = ‘told,’ indicative active second aorist, 3rd person plural verb, from *apangelo*, declined as a second aorist in a local dialect form, from *apengilon*),” in the Alexandrian text’s Codex Sinaiticus. Hence as “*apengeilan*,” the variant is found in the NU Text *et al.* But either way, the rendering will still be “told” (AV & TR; ASV & W-H).

At **Mark 5:15b** the TR’s “*legeona* (‘legion,’ masculine singular accusative noun, from *legeon*),” in the wider words, “him that was possessed with the devil, and had the legion” (AV), is MBT (e.g., A 02, Sigma 042, U 030; & Minuscule 2). This is the reading also found in the Alexandrian text’s Codex Vaticanus. However a variant reading “*legiona* (‘legion,’ masculine singular accusative noun, from *legion*),” is found in the Alexandrian text’s Codex Sinaiticus, and Codices L 019 (mixed text type, 8th century) and Delta 037 (independent text type, 9th century), and hence the NU Text *et al.* These two readings reflect the fact that the Greek word we render “legion” can be spelt as either *legeon* or *legion*<sup>44</sup>. But either way, the rendering will still be “legion” (AV & TR; ASV & W-H).

<sup>43</sup> The TR & MBT reads, “*autos* (‘them,’ word 1) *aposteile* (‘he would ... send ... away,’ word 2),” whereas in A 02 (at p. 32b) this is in word order 2,1; but the rendering into English is the same, “that he would not send them away”.

<sup>44</sup> See Mounce’s *Analytical Lexicon to the Greek NT* (1993), p. 299 (*legion* / *legeon*).

Cf. Mark 5:9c, *supra*.

At **Mark 5:18b** the TR's "*ina* ('that,' word 1) *e* ('he might be,' word 2, subjunctive present, 3rd person singular, from *eimi met* (= *meta*, 'with,' word 3), *autou* ('him,' word 4)," in the wider words, "he that had been possessed with the devil prayed him that he might be with him" (AV), is MBT (e.g., Sigma 042, E 07, H 013, S 028; & Minuscule 2). However a variant reading in word order 1,3,4,2, is a minority Byzantine reading (e.g., A 02 & U 030). The variant is also found in the Alexandrian text's Codex Sinaiticus, C 04 (mixed text type, 5th century); and hence the NU Text *et al.* But either way, the rendering will still be "that he might be with him" (AV & TR; ASV & W-H).

At **Mark 5:19b** the TR's "*anangeilon* ('report,' imperative active aorist, 2nd person singular verb, from *anangelo*)," in the wider words, "and tell them how great things the Lord hath done for thee" (AV), is MBT (e.g., A 02, K 017, M 021, U 030, Pi 041; & Minuscule 2). However a variant reading "*apangeilon* ('report,' imperative active aorist, 2nd person singular verb, from *apangelo*)," is a minority Byzantine reading (for instance, Sigma 042). It might also be remarked that in such instances, the Latin cannot be definitively said to support either reading, whether for instance, the Latin, "*adnuntia* ('report,' imperative active present, 2nd person singular verb, from *adnuntio*)" of St. Jerome's Vulgate, or the Latin, "*annuntia* ('report,' imperative active present, 2nd person singular verb, from *annuntio*<sup>45</sup>)" of St. Gregory the Great's Epistles, as the Latin might have been rendered from either Greek reading. The variant is also found in e.g., the Alexandrian text's Codices Vaticanus & Sinaiticus, and Codex 0107 (7th century, independent text type, Matt. 22 & 23; Mark 4 & 5); and hence the NU Text *et al.* But either way, the rendering will still be "tell" (AV & TR; ASV & W-H).

At **Mark 5:19c** the TR's "*soi* ('for thee,' word 1) *o* ('the,' word 2) *Kurios* ('Lord,' word 3)," in the wider words, "tell them how great things the Lord hath done for thee" (AV), is MBT (e.g., A 02, Sigma 042, K 017, M 021, U 030, Pi 041; & Minuscule 2). However a variant in word order 2,3,1, is found in the Alexandrian text's Codex Vaticanus, C 04 (mixed text type, 5th century), and Codex Delta 037 (independent text type, 9th century), and hence the NU Text *et al.* But either way, the rendering will still be "tell them how great things the Lord hath done for thee" (AV & TR; ASV & W-H).

At **Mark 5:22b** the TR's Greek, "*onomati* ('by name,' word 1) *Iaeiros* ('Jairus,' word 2a)," i.e., "Jairus by name," in the wider words, "And, behold, there cometh one of the rulers of the synagogue, Jairus by name" (AV), is MBT (e.g., A 02, Sigma 042, N 022, K 017, M 021, U 030; & Minuscule 2); and it is also found in the Latin as, "*nomine* (by name) *Jairus* (Jairus)" (Vulgate, & old Latin b, f, q, aur, l, & c; & Cyprian). Due to its strength in the Latin textual tradition, it was also followed by the old Latin Papists in the Clementine Vulgate (as "*nomine Jairus*") and Douay-Rheims Version. It is also found outside the closed class of sources in the Alexandrian text's Codex Vaticanus.

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<sup>45</sup> Migne 77:449 reads, "*annuntia* (*sic.* = *annuntia*)."

*Variant 1* is a Latin variant omitting “*nomine* (by name) *Iairus* (Jairus),” found inside the closed class of sources in old Latin a, e, d, ff2, & i. It is also found outside the closed class of sources in the Latin influenced Western Greek text’s D 05.

Given that “*onomati* (‘by name,’ word 1) *Iaeiros* (‘Jairus,’ word 2a),” is clearly not contrary to Marcan Greek (see Mark 11:9 & 14:32; cf. e.g., Mark 3:16,17; 9:37,39,41), from the Neo-Byzantine School’s perspective, there is clearly no good argument against the MBT which is thus correct; and so *Variant 1* is incorrect. And in his *Textual Commentary on the Greek New Testament*, Metzger explains why, from the Neo-Alexandrian School’s perspective, *Variant 1* is incorrect. But in doing so, Metzger refers to some who have argued for *Variant 1* (Metzger’s *Textual Commentary*, 1971 & 1975, pp. 85-86; 2nd ed., 1994, pp. 73-74).

*Variant 2* reads, Greek, “*onomati* (‘by name,’ word 1) *Iairos* (‘Jairus,’ word 2b),” i.e., “Jairus by name;” and it is found outside the closed class of sources in the Alexandrian text’s Codex Sinaiticus and mixed text type Minuscule 33 – the Alexandrians’ “queen of minuscules.” Thus *Variant 2* shows a Latinized Greek spelling of “Jairus.” (Cf. my comments on the issue of Latin influence on the Alexandrian School in Vol. 6 at Mark 4:9b, *supra*.)

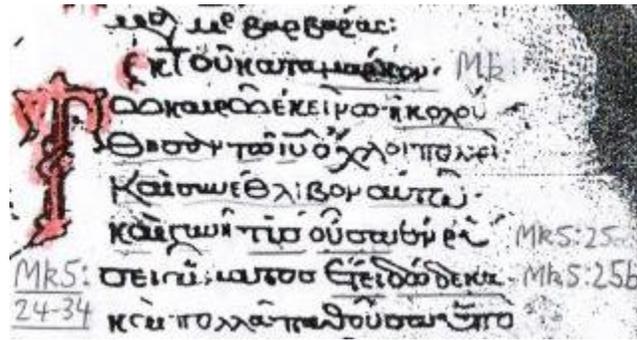
Thus at Mark 5:22b, due to its presence in Codex Vaticanus, the TR’s reading is followed in Tischendorf’s 8th ed., and Westcott-Hort; and due to its presence in Codex Sinaiticus, *Variant 2* is found in Nestle’s 21st ed., and the NU Text. But either way, in *English* the rendering will still be Latinized to, “Jairus by name” (AV & TR; ASV & W-H).

At **Mark 5:23b** the TR’s “*autē* (‘on her,’ word 1) *tas* (‘the,’ redundant in English translation, word 2) *cheiras* (‘hands,’ word 3),” in the wider words, “*I pray thee, come and lay thy hands on her*” (AV), is MBT (e.g., Sigma 042, M 021, Y 034, & Pi 041). However a variant in word order 2,3,1, is found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, and Codex C 04 (mixed text type, 5th century), and hence the NU Text *et al.* But either way, the rendering will still be “hands on her” (AV & TR; ASV & W-H).

At **Mark 5:23c** the TR’s “*opos* (‘in order that’ = ‘that’),” in the wider words, “that she may be healed” (AV), is MBT (e.g., A 02, Sigma 042, N 022, K 017, M 021, U 030, S 028; & Minuscule 2. However a variant reading “*ina* (‘in order that’ = ‘that’),” is found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, and Western text’s D 05; and hence the NU Text *et al.* But either way, the rendering will still be “that” (AV & TR; ASV & W-H).

At **Mark 5:25b** the TR’s “*ete* (‘years,’ word 1a, neuter plural nominative noun, from *etos*) *dodeka* (‘twelve,’ word 2),” in the wider words, “a certain woman, which had an issue of blood twelve years” (AV), is MBT (e.g., A 02, Sigma 042, N 022 – damaged manuscript reading “*ete do...ka*”, K 017, M 021, U 030, Pi 041; Minuscule 2; & Lectionaries 340, & 1968). It is further supported in the similar reading of “*etei* (‘to year,’ word 1b, neuter singular dative noun, from *etos*) *dodeka* (‘twelve,’ word 2),” i.e., “to year twelve” (Lectionary 2378). However a variant reading word order 2,1, is found in the

Alexandrian text's Codices Vaticanus & Sinaiticus, and hence the NU Text *et al.* But either way, the rendering will still be “twelve years” (AV & TR; ASV & W-H).



Lectionary 2378 (*Sidneiensis Universitatis*, sent to Bulgaria from Constantinople, 11th century, Sydney University, Australia,) p. 102b. Second line from bottom shows the reading of Mark 5:25b from the black'n'white microfilm printed copy of the original, with red pencil colouration by Gavin where original has red ink; and with Gavin's pencil marks. To the best of Gavin's knowledge, this is the first time this variant of “*etei* (‘to year’) has been recorded, see “Γει” i.e., in this cursive script, “G” = C (epsilon / *e*) + τ (tau / *t*). Does it also exist in any other Greek manuscripts?

At **Mark 5:28b**, we first find at **Mark 5:28a** that either having or omitting Greek, “*en* (within) *eaute* (herself)” after “*gar* (for),” i.e., “For she said within herself, If I may but touch his clothes, I shall be whole;” is said by Hodges & Farstad (1985) to be “Majority Part” (“Mpt”) both ways i.e., what they call “a substantial division within the Majority Text” or a “seriously divided” text; whereas Robinson & Pierpont (2005) consider not having “*en* (within) *eaute* (herself)” is so well established as the Majority Byzantine Text (MBT) that no sidenote alternative is necessary<sup>46</sup>.

Going to the common source book of von Soden (1913), the absence of Greek, “*en* (within) *eaute* (herself),” is said to have the residual support of von Soden's K group other than for 48 of 165 counted Kx sub-group manuscripts which have this addition; although the other 117 of 165 counted Kx sub-group manuscripts lack these words. Of *c.* 860 K group Gospel manuscripts, von Soden's Kx group contains *c.* 500 Gospel manuscripts<sup>47</sup>. Therefore 860 (K) – 500 (Kx) = 360, and 360 + 165 (Kx counted) = 525 K group Gospel manuscripts in all. Of these, 48 (Kx) support the addition of “*en* (within) *eaute* (herself),” and the rest support the absence of “*en* (within) *eaute* (herself).”

<sup>46</sup> Hodges & Farstad (1985), pp. xiv, xxi & 123; Robinson & Pierpont (2005), p. 81.

<sup>47</sup> See Commentary at Matt. 21:28a, “Preliminary Textual Discussion,” “The First Matter.”

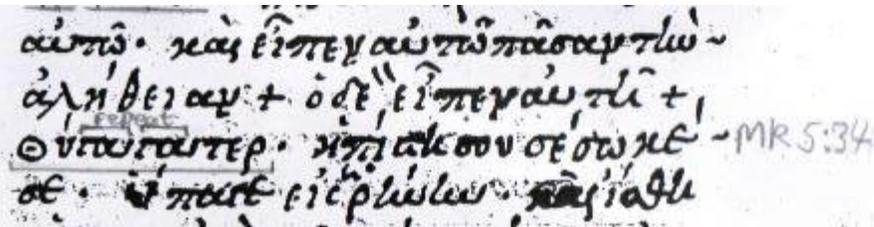
48 out of 525 = c. 9.1% for the addition of “*en* (within) *eaute* (herself),” and so more than c. 90.9% do not support this addition. Even taking into account an error bar of c. 10% for von Soden’s generalist groups means that on extrapolation of these figures from von Soden’s K group, c. 90% +/- c. 4.5% support the absence of this addition, and c. 9% +/- c. 0.45% support this addition. Therefore this variant is clearly not MBT, and the MBT is clearly found in the *Textus Receptus* as set forth in Scrivener’s Text. This Mark 5:28a variant looks like it came over as an assimilation from Matt. 9:21.

Then at **Mark 5:28b**, the TR’s Greek, “*Kan* (*kan* is a compound word of *kai* + *ean*, *kai* = ‘but,’ word 1, + *ean* = ‘if,’ word 2) *ton* (‘the,’ word 3a, redundant in English translation) ‘*imation* (‘clothes,’ word 4a) *autou* (‘of him’ = ‘his,’ word 5) ‘*apsomai* (‘I may touch,’ word 6), *sotthesomai* (‘I shall be whole,’ word 7)” i.e., “If I may touch but his clothes, I shall be whole” (AV), is MBT (e.g., A 02, spelling word 4 as *eimation*; Sigma 042, N 022, with a local dialect revowelled spelling of word 6 as, “*apsome*<sup>48</sup>”); K 017 (9th century), U 030 (9th century), and Pi 041 (9th century); & Minuscule 2; and Lectionaries 2378, 340, & 1968. *Variant 1*, which is like *Variant 3, infra*, other than the omission of words 1 & 2 is found in the Alexandrian text’s Codex Vaticanus; and *Variant 2*, which is like *Variant 3, infra*, other than the singular form for words 3 & 4 of “*ton* (‘the,’ word 3b, redundant in English translation) ‘*imatiou* (‘garment,’ word 4b), is found in the Alexandrian text’s Codex Sinaiticus. *Variant 3* reading, “*Ean* (‘If,’ word A) ‘*apsomai* (‘I may touch,’ word 6) *kan* (*kan* is a compound word of *kai* + *ean*, *kai* = ‘but,’ word 1, + *ean* = ‘if,’ word 2, word 1 + word 2 = ‘at least’ or ‘just,’ or ‘but’) *ton* (‘the,’ word 3a, redundant in English translation) ‘*imation* (‘clothes,’ word 4a) *autou* (‘of him’ = ‘his,’ word 5) *sotthesomai* (‘I shall be whole,’ word 7)” i.e., “If I may touch but his clothes, I shall be whole,” is found at the hand of a “corrector” scribe of the Alexandrian text’s Codex Vaticanus, Codex C 04 (mixed text type, 5th century), Codex L 019 (mixed text type, 8th century), and Codex Delta 037 (independent text type, 9th century), and hence *Variant 3* is found in the NU Text *et al.* But either way, the rendering will be the same.

At **Mark 5:34** the TR’s “*Thugater* (‘Daughter,’ feminine singular vocative noun, from *thugater*),” in the wider words, “Daughter, thy faith hath made thee whole, go in peace” (AV), is MBT (e.g., A 02, Sigma 042, N 022, K 017, Pi 041; Minuscule 2; & Lectionaries 2378, 340, & 1968 (written as “*thugagater*” in which “*ga*” is accidentally repeated by a copyist scribe).

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<sup>48</sup> On “*ai*” and “*e*” suffix changes see e.g., Matt. 11:5; and on “*o*” and “*o*” suffix changes see e.g., Matt. 9:5a (Lectionary 2378) (Textual Commentaries Volume 1, Appendix 3); & Matt. 26:61b (Lectionary 1968) (Textual Commentaries Volume 4), & Matt. 26:69 (Lectionary 2378) (*Ibid.*, Appendix 3); & Mark 2:18a & Mark 2:18c (Textual Commentaries Volume 5); & Mark 1:41c (Lectionary 1968 at John 21:1) (*Ibid.*, Appendix 3).



Lectionary 1968 (from Cyprus, 1544 A.D., Sydney University, Australia), p. 266b. From black'n'white microfilm printed copy of the original, at line 3 with my pencil marks showing a "scribal accident," in which "ΘΥΓΑΤΕΡ" (*Thugater*) is written as "ΘΥΓΑΓΑΤΕΡ" (*Thugagater*).

The TR's reading is also found in the Alexandrian text's Codex Sinaiticus. However a variant reading "*Thugater* ('Daughter,' feminine singular vocative noun, from *thugater*)," is found in the Alexandrian text's Codex Vaticanus, and Western text's D 05, and hence the NU Text *et al.*

The Greek vocative is used when addressing a person, and for the vocative form of *thugater* there is a nuance "of affection and kindness" (Mounce). On the one hand, the standard Greek declension for *thugater* declines the vocative as *thugater*<sup>49</sup>, as in the TR & MBT. But on the other hand, the Greek vocative is often the same declension as the Greek nominative, with grammatical context indicating whether it is nominative (the subject) or vocative (addressing a person); and since the context at Mark 5:34 is that of addressing a person, it follows that the variant is declining *thugater* according to a local dialect form that uses the same declension for both the nominative and vocative. This also raises an abstract philosophical question of Greek grammar theory, "Who determines whether the vocative form of *thugater* is the same as that of the nominative form or different, anyway?" But such esoteric questions must be made subject to the historical reality that Greek grammar has generally declined *thugater* in vocative as *thugater*<sup>50</sup>. But the meaning is the same; and either way, the rendering will still be "Daughter" (AV & TR; ASV & W-H).

At **Mark 5:37a** the TR's Greek "*oudena* ('no [man]<sup>51</sup>,' word 1) *auto* ('to him' = 'him,' word 2a, masculine singular dative, personal pronoun from *autos-e-o*) *sunakolouthesai* ('to follow,' word 3a, active aorist infinitive, from *sunakoloutheo*, a compound word from *sun* / 'with' + *akoloutheo* / 'to follow' i.e., 'to follow with' = 'to follow')" in the wider words spoken about our Lord and his inner three disciples, i.e.,

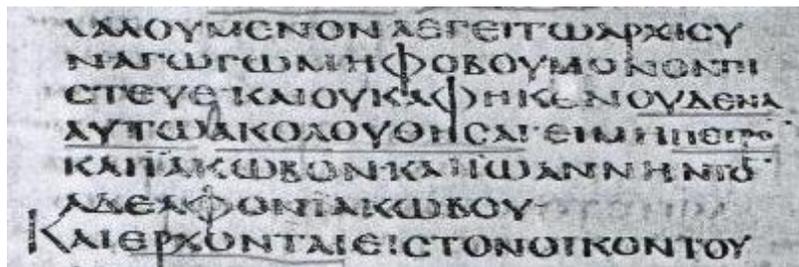
<sup>49</sup> See Mounce's *Analytical Lexicon to the Greek NT* (1993), pp. 9 & 247.

<sup>50</sup> Cf. my comments in *Textual Commentaries Vol. 1* at Matt. 3:8 (Latin, "*fructus*"); *Vol. 2* at Matt. 15:23 in App. 3 (Greek "*eroton*"); *Vol. 3* at Matt. 25:2b (Greek *pente / pentai*).

<sup>51</sup> Greek, "*oudena* ('no [man],' masculine singular accusative, adjective from *oudeis-oudemia-ouden*)."

either, “And he suffered no man to follow him, save Peter, and James, and John ...” (AV), or “And he suffered no man to follow with him,” is MBT (e.g., Sigma 042, in word order 2a, 1, 3a; N 022, E 07, F 09, U 030, & S 028; & Minuscule 2). It is also supported in the similar reading of Greek, “*oudena* (‘no [man],’ word 1) *auto* (‘to him’ = ‘him,’ word 2a) *akolouthesai* (‘to follow,’ word 3b, active aorist infinitive, from *akoloutheo*),” i.e., “And he suffered no man to follow him,” etc., (Codices A 02, K 017, & Pi 041). However a variant adding “*met*’ (with),” and so reading Greek, “*oudena* (‘no [man],’ word 1) *met*’ (*meta*, ‘with,’ word A, preposition + genitive) *autou* (‘of him’ = ‘him,’ word 2b, masculine singular genitive, personal pronoun from *autos-e-o*) *sunakolouthesai* (‘to follow,’ word 3a),” i.e., either “And he suffered no man to follow with him,” or “And he suffered no man to follow him,” is a minority Byzantine reading found in Minuscule 1207 (11th century, St. Catherine’s Greek Orthodox Monastery, Mount Sinai, Arabia). The variant is also found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, and C 04 (mixed text type, 5th century), and hence the NU Text *et al.* But either way, the rendering will still be either “no man to follow him” (AV & TR; and likewise without the “with” in the NASB, 3rd edition, 1995, generally following Nestle’s 26th edition); or “no man to follow with him” (ASV & W-H; & a similar rendering in the NASB, 1st ed., 1960-1971 & 2nd ed. 1977, generally following Nestle’s 23rd edition).

At **Mark 5:37b** the TR’s “*Petron* (‘Peter,’ masculine singular accusative noun, from *Petros*),” in the wider words spoken of our Lord with regard to the inner three disciples, “And he suffered no man to follow him, save Peter, and James, and John the brother of James” (AV), is MBT (e.g., A 02 *infra*, Sigma 042, N 022, E 07, Pi 041, S 028; & Minuscule 2). However a variant reading “*ton* (‘the,’ redundant in English translation, masculine singular accusative definite article, from ‘*o / ho*) *Petron* (Peter),” is found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, and C 04 (mixed text type, 5th century), and hence the NU Text *et al.* This once again reminds us, that while the Alexandrian School more commonly pruned the text of Scripture, they also sometimes conflated it (cf. my comments at e.g., Textual Commentary Vol. 5, on Mark 1:28b). But either way, the rendering will still be “Peter” (AV & TR; ASV & W-H).



In Codex A 02 (5th century, Byzantine in incomplete Gospels), p. 33a, the *Petron* written in capital letters (/ unicals), ΠΙΕΤΡΟΝ is “squeezed in” at the end of a line, with a “3” symbol for the final “N” as (something like) “ΠΙΕΤΡ<sup>3</sup>” at Mark 5:37b (see four lines from bottom).

At **Mark 5:40a** the TR’s “*o* (‘the [one]’ = ‘he,’ masculine singular nominative,

definite article, from *‘o de* (but) *ekbalon* (‘putting [them] out’ = ‘when he had put [them] out’)” in the wider words, “But when he had put them all out, he taketh the father” etc. (AV), or “Then he put them all out, and took the father” etc. (Tyndale, 1526; Matthew’s Bible, 1537), or “but he put them all out, and took the father” etc. (Geneva Bible, 1560), or “But he put them all out, and taketh the father” etc. (Bishops’ Bible, 1568), is MBT (e.g., A 02, Sigma 042, N 022, K 017, Pi 041; & Minuscule 2). However a variant reading “*autos* (‘he,’ masculine singular nominative, personal pronoun from *autos-e-o*) *de* (but) *ekbalon* (‘putting [them] out’ = ‘when he had put [them] out’)” in the wider words, “But he, having put them all forth, taketh the father” etc. (ASV), or “But putting them all out, he took ... the ... father” etc. (NASB), or “But he put them all outside and took the ... father” etc. (ESV), or “Then he put them all outside, and took the ... father” etc. (NRSV); is a minority Byzantine reading found in Lectionary 48 (1055 A.D., Moscow, Russia); and the variant is also found in the Alexandrian text’s Codices Vaticanus & Sinaiticus, and Western text’s D 05; and hence the NU Text *et al.* But either way, the rendering will still be the same.

**Mark 5:41b.** See **Mark 5:41** in the Mark 2:9c,11a; 3:3b; 5:41; 10:49 *egeirai / egeire* cluster in Vol. 5, Appendix 3.

At **Mark 5:43** the TR’s “*ina* (‘that,’ in a subjunctive purpose clause<sup>52</sup>) ... *gno* (‘should know,’ subjunctive active aorist, 3rd person singular verb, from *ginosko*),” in the wider words, “that no man should know it” (AV), is MBT (e.g., Sigma 042, N 022, M 021, U 030, Pi 041; & Minuscule 2). However a variant reading “*ina* (‘that,’ in a subjunctive purpose clause) ... *gnoi* (‘should know,’ subjunctive active aorist, 3rd person singular verb, from *ginosko*),” is a minority Byzantine reading (A 02). The TR’s reading is found in the Alexandrian text’s Codex Sinaiticus, whereas the variant is found in the Alexandrian text’s Codex Vaticanus, and Western text’s D 05; and hence the NU Text *et al.* But either way, the rendering will still be “that ... should know” (AV & TR; ASV & W-H). Cf. Mark 9:30.

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<sup>52</sup> Wallace’s *Greek Grammar*, pp. 471-472; Young’s *Greek*, p. 138. Cf. Latin, *ut + impleo* in Vol. 6, Part 1, at Mark 4:37d, *Variant 1*.

**Appendix 4: Scriptures rating the TR's textual readings A to E (Mark 4 & 5).**

*(An asterisk \* after the rating indicates that the TR's reading is something other than the Majority Byzantine Text e.g., the Majority Byzantine Text might be fairly evenly split between two readings; & unless otherwise stated is discussed in Part 2.)*

**Appendix 4a: TR's readings in Part 1.**

Mark 4:1a	{A}
Mark 4:1b	{A}
Mark 4:1d	{A}
Mark 4:5b	{A} (“a passing comment” only)
Mark 4:5d	{A} (“a passing comment” only)
Mark 4:8a	{A}
Mark 4:8b	{A} (“a passing comment” only)
Mark 4:8c	
(& 4:20b)	(“a passing comment” only)
Mark 4:9b	{A}
Mark 4:10d	{A}
Mark 4:11	{A}
Mark 4:12	{A}
Mark 4:15b	{A}
Mark 4:16a	{A}
Mark 4:18a	{A}
Mark 4:18b	{A}
Mark 4:18c	{A}
Mark 4:18d	{A}
Mark 4:19	{A}
Mark 4:20a	{A}
Mark 4:22b	{A}
Mark 4:24	{A}
Mark 4:26	{A}
Mark 4:28a	{A}
Mark 4:30a	{A}
Mark 4:30c	{A}
Mark 4:31b	{A}
Mark 4:31c	{A}
Mark 4:31d	{A}
Mark 4:34	{A}
Mark 4:36a	{A}
Mark 4:36b	{B}
Mark 4:37d	{A}
Mark 4:40b	{A}
Mark 5:1	{A}
Mark 5:2b	{A}
Mark 5:3c	{A}

Mark 5:3d	{A}
Mark 5:5	{A}
Mark 5:9b	{B}
Mark 5:12	{A}
Mark 5:13a	{A}
Mark 5:13b	{A}
Mark 5:14b	{A}
Mark 5:14d	{A}
Mark 5:15a	{A}
Mark 5:18a	{A}
Mark 5:19a	{A}
Mark 5:21a	{A}
Mark 5:21b	{A}
Mark 5:22a	{A}
Mark 5:23a	{A}
Mark 5:23d	{A}
Mark 5:25a	{A}
Mark 5:27	{A}
Mark 5:33	{A}
Mark 5:36	{A}
Mark 5:38a	{A}
Mark 5:40c	{A}
Mark 5:41a	{A}
Mark 5:42b	{A}

#### **Appendix 4b: TR's readings in Part 2 & Appendix.**

Mark 4:4	{B}*
Mark 4:9a	{C}*
Mark 4:30b	{A}*
Mark 4:33 (minority Byzantine reading) & associated Mark 5:3 (minority Byzantine reading); 6:5; 6:19; & 14:5 are not given a rating as they are dealt with in a format more similar to that of Appendices 1 & 3.	
Mark 4:37c	{D}
{see Appendix 1}	*
Mark 5:11	{B}*

**Appendix 5: DEDICATION SERMON. A Sermon preached for Dedication of Vol. 6 (Mark 4 & 5) on Saturday 5 November, 2016, at Mangrove Mountain Union Church, Mangrove Mountain (just north of Sydney, near Gosford), New South Wales, Australia.**



Gavin kneeling in prayer for *The Lord's Prayer* at the Chancel Table of Mangrove Mountain Union Church with an orange tie in memory of King William III of Orange's arrival 5 Nov. 1688.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. In the traditional Anglican Calendar of the 1662 *Book of Common Prayer* used in the *Church of England* there are two big “Rah-Rah-Rahs” for the fact that we are *Protestants not Papists*. One is *Accession Day* of a reigning sovereign in which Protestants should remember that as a fruit of both the English Reformation in which King Henry VIII broke with Rome in 1534, and also following the period of the Romish queen, Bloody Mary, the Protestant Queen Elizabeth I again broke with Rome from 1558; we have freedom from Papal Rome under the Crown as Supreme Governor of the *Church of England*. And the other is *Papists' Conspiracy Day* which was removed from the 1662 prayer book in the revised calendar of 1859, but which continues after 1859 in its night-time celebrations throughout England as *Bonfire Night*. And so today on *Papists' Conspiracy Day*, Saturday the 5th of November, 2016, also known as *Gunpowder Treason Day*; we remember with thanksgiving to God, the happy deliverance of the *Protestant King James the First* of the King James Bible of 1611, and Westminster Parliament from the Papists' conspiracy in the most traitorous and bloody-intended massacre by gunpowder led by the

Papist, Guy Fawkes, on 5 November 1605. And we further recall that God protected Protestant Christianity from Roman Catholicism a second time on this day of 5 November, in 1688. And so I am today wearing an orange tie in memory of William of Orange, for we also remember with thanksgiving to God, the arrival of His Majesty, King William the Third of Orange on 5 November 1688; which included his words of liberation from Romanist impositions and Papist encroachments, [quote] “the liberties of England and the Protestant religion I WILL MAINTAIN” [unquote]. And so on this *Papists’ Conspiracy Day 2016, let us pray*. “O God, whose name is excellent in all the earth, and thy glory above the heavens; who on this day didst miraculously preserve” the Protestant Christian “Church and State from the secret contrivance and hellish malice of Popish conspirators; and on this day also didst begin to give us a mighty deliverance from the open tyranny and oppression of the same cruel and blood-thirsty enemies: We bless and adore thy glorious Majesty, as for the former, so for this thy late marvellous loving-kindness ... in the preservation of our religion and liberties” on this day under King James the First in 1605 and under King William the Third of Orange in 1688. “And we humbly pray, that the devout sense of this thy repeated mercy may renew and increase in us a spirit of love and thankfulness to thee its only Author; a spirit of peaceable submission and obedience” “according to thy blessed Word and ordinance,” “to our gracious sovereign lady, Queen Elizabeth the Second; and a spirit of fervent zeal for our holy religion which thou hast so wonderfully rescued, and established, a blessing to us and our posterity. And this we beg for Jesus Christ his sake. *Amen.*”<sup>53</sup> [pause]

Welcome to all listening to this address. Today’s sermon has a fivefold presentation focus, although the ultimate focus in all five is on Almighty God, “one God in Trinity, and Trinity in unity<sup>54</sup>.” Firstly, some wider cultural factors that underpin the religious divide between the Neo-Byzantine School of textual analysis which upholds the New Testament Received Text of the 1611 King James Bible, and the Neo-Alexandrian School which creates the corrupt New Testament texts behind “modern” versions. Secondly, some of the principles of textual analysis of the Neo-Byzantine School; thirdly, the Protestant historicist School on Roman Catholicism and Islam; fourthly, some past, present, and future persecutions by Romanists of Protestants; and fifthly, I shall then dedicate Volume 6 of my neo-Byzantine textual commentaries on the holy Gospel according to St. Mark chapters 4 and 5. [pause]

Firstly then, as “a preacher of righteousness<sup>55</sup>,” we shall consider some wider cultural factors that underpin the religious divide between, on the one hand, the *Neo-Byzantine School of Textual Analysis* in which, by the grace of God, I am the first neo-Byzantine textual analyst in over 300 years; and on the other hand, the Neo-Alexandrian

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<sup>53</sup> Drawn from the Final Collect in the Office of Gunpowder Treason Day (1662-1859) and a Communion Collect in the 1662 Anglican *Book of Common Prayer*.

<sup>54</sup> *Athanasian Creed*, Anglican 1662 *Book of Common Prayer*.

<sup>55</sup> Cf. II Peter 2:5.

School of Textual Criticism. For our Lord says in Matthew 12:33, “Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit;” and the wider secular society is the bad “tree,” and the Neo-Alexandrian School of New Testament Textual Criticism is simply one of the many bad fruits upon that tree; with other bad fruits being things like, for example, macroevolutionary theory which has hijacked so many colleges and universities from the proper hands of the old earth creationists; and the post World War Two so called “human rights,” libertinism, and so called multi-culturalism, all of which sadly has intellectually, morally, and spiritually, paralyzed the legislatures, formal academic world, media, and also many churches, which now replicate their power structures with those who “professing themselves to be wise,” have become “fools” (Rom. 1:22).

As more fully explained in my creationist book, *Creation, Not Macroevolution – Mind the Gap*, or my sermon audio sermon of 12 June 2014 “Creation not Macroevolution 3,” “Science Matters,” before man fell in the first Adam, in the Garden of Eden, he was living in a world that was created by God in six 24 hour days. But our first parents were deceived by Satan, when in Genesis 3 he devil-possessed a serpent, and speaking through that serpent questioned God’s word, saying in Genesis 3:1, “Yea, hath God said, Ye shall not eat of every tree of the garden?” Verse 5, “For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods.” And so the Devil effectively claimed that Adam and Eve had some kind of inalienable “human rights” to eat of any tree in the garden that they wanted to, that there really were no limits, and that God was just holding them back from reaching their full potential “as gods.” These were alleged inalienable “human rights” fantasized into existence by Lucifer in his attack on God’s word. And though man is now subject to sin and death because of the fall, we find many men still haven’t learnt the lesson, for Satan still uses this same type of strategy. As more fully explained in my book, *The Roman Pope is the Antichrist*, or my sermon audio sermon of 10 February 2011, “The Roman Catholic Pope is the Antichrist,” Scripture teaches us that since the formation of the Roman Papacy in 607 A.D., every Bishop of Rome has been personally devil-possessed by Lucifer himself, who speaks through this II Thessalonians 2:3 “son of perdition” Pope as his mouth-piece, just like he spoke through the serpent in the Garden of Eden. And when the Papal Antichrist visited the United States of America in April 2008, he stood before that abominable body called the “United Nations” at New York, and said [quote], “... The promotion of ‘human rights’ remains the most effective strategy for eliminating inequalities between countries and social groups ... ” [unquote]. The UN Assembly then arose, and greatly applauded the old Antichrist. And so it was, that we see one of numerous fulfilments of the words in Revelation 12:9 & 13:3 & 4, “All the world ... worshipped” “Satan,” “which gave power unto the” Pope.

As more fully explained in my creationist book, *Creation, Not Macroevolution – Mind the Gap*, which is available at my website of <http://www.gavinmcgrathbooks.com> or on Yahoo or Google type in “Gavin McGrath Books;” such ideologies as the Darwinian theory masquerading under the name of “science,” in the words of the holy Apostle St. Paul in I Timothy 6:20, are an example of “science falsely so called”; and so too, in the social sciences such as political science, we find an example of “science falsely so

called” in the ideologies of so called “human rights,” and secularism, and libertinism, which have been used as mechanisms to remove from influential positions in law and society: wise, prudent, and morally strong Protestant Christian men who look to causal factors in longer chains of logic and the wider sociological structures of society. In terms of the big overview the idea of so called “human rights” and multi-culturalism in the post World War Two era, is to create an ideology that’s an iron fist to *smash*, and *bash*, and *destroy* the white culturally Christian ethnic race of e.g., Australia, the UK, or the USA; and to empower second rate minds to act as the Devil’s pawns in smashing decency, goodness, nobility, intellectual giftedness, morality, and the capacity of a white Protestant Christian society to be a powerful and creative force for good, as they seek to cruelly and viciously cripple it, and bring as many white people down into the dirty hell-bound gutter that they live in, as they possibly can.

These evil ideologies of so called “human rights” and multiculturalism, viciously and wickedly discriminate against the majority community cohesion of a white Christian society, by using the term “racist” in a negative stigmatizing way to attack nationalistic fraternity and anyone seeking to defend the white culturally Christian ethnic race of e.g., Australia, the USA, or UK; and then simultaneously they use alien races, their cultures, false religions, and polytheism, as something that is protected and promoted under the name of anti-racism and multi-culturalism as mechanisms to attack and destroy white culturally Christian ethnic race identity. So these groups that are brought in have an alien ethnic identity, but the children of the land are denied such an ethnic identity; and so the white culturally Christian ethnic race national fraternity is shockingly and painfully ripped and pulled apart as these cruel and vicious anti-racist multi-culturalist sadists smile from ear to ear that they might cause such hurt and harm. And in this process anything is done to detach white culturally Protestant people from Christianity, for example, the promotion of agnosticism, or atheism, or the idea that people shouldn’t get married in a church, or shouldn’t get their children baptized, or sent to Sunday School, and so on.

Then feminism is used to justify a blood-thirsty and sadistic mass-murder industry with the abortion slaughter of tens of millions of human beings. And to subvert a society economically geared to wages disparity for male and female workers, the latter of whom generally exit the workforce after lawful marriage in a church; the evil feminist ideology acts to ensure males and females are not trained differently from childhood up, with males doing things that equip them more for military service, like the old *Church of England Boys’ Society* or C.E.B.S. did before it was wrecked up; and girls doing things that equip them more for domestic duties like they were taught in the old Anglican *Girls’ Friendly Society* or G.F.S. before it too fell by the wayside. These programmed silly little girls then want to do traditionally male things; and in the first place, this means many of them don’t marry and have children, and those that do, are likely to divorce; and those that don’t will help perpetuate such destructive values in spite of, not because of, their marriages, of which an obvious, very painful example, would be someone like silly Hilary Clinton in the USA, who among things is partly accountable for her husband’s adultery since as a sex role perverted career women she is frequently not where she should be. For the proper function of a wife includes following her husband around as his assistant, so that she treads in his footsteps, assisting as required, and so if instead of

pursuing a feminist career, Hilary Clinton had been where she was meant to be, these cases of adultery by Bill Clinton should have been avoided. And this latter group of married feminists, won't have strong male family patriarchs, because they'll have been wrecked up by all of this too; and in this context I note the unmanliness of Bill Clinton, who as a yellow-breasted chicken, turned and ran fast, when the Communist red bullets flew in the Vietnam War, for he was a draft dodger; and indeed, the *New York Times* of 14 February 1992 says, [quote], "Bill Clinton worked to avoid the draft . . . . Bill Clinton . . . despised the Vietnam War [sub-quote] 'with a depth of feeling I reserved solely for racism' [end sub-quote; end quote]." And so the cowardly Bill Clinton lacks the moral fibre and decency to uphold something like a white race based and Christian cultural nationalism segregation line so much needed in the USA; the cowardly Bill Clinton turned and ran fast when the Marxist red bullets flew in the Vietnam War; and he's certainly not a strong male family patriarch with a wife like silly Hilary who, in the words of Shakespeare's *The Taming of the Shrew*, Act V, Scene II, has a "threatening unkind brow" and "scornful glances from those eyes, to wound thy lord, thy king, thy governor." [slight pause] And so Bill and Hilary Clinton are good examples of the immoral bunyip intelligentsia who in the absence of strong moral men of the genuine intelligentsia in key positions, are falsely able to appear to the ignorant masses as credible political guides, while at the same time they inflict enormous damage on society, and under the post World War II secularists so called "human rights" political paradigm are given complete immunity from their evil actions, as they metaphorically speaking, hold up placards saying, "No responsibility taken, no accountability accepted." And so the political and media acceptance as non-scandalous of a female figure like silly Hilary, in the first place, both manifests and intensifies the social problems of Western society evident in high divorce rates and a mass murderous abortion industry; and in the second place, manifests and intensifies the absence of the morally upright genuine intelligentsia; and in the third place reminds us that these same people do not suddenly acquire the requisite morals and skills and capacities to make right judgments in other areas that they influence. [pause]

Moreover, man's proper sexual identity is presently being further attacked by the promotion of so called "transsexuals." And things like fornication which destroy people's capacity to bond in a marriage between a man and his wife in holy matrimony following a church service, are promoted; as is also pornography, easy divorce and adulterous remarriage, or homosexuality. And all this is overlaid with a debased culture in the entertainment industries of TV, movies, music, and so on; which acts to beat up fleshly lusts and focus people on short term fleeting and destructive pleasures. And so the big idea is to detach people from their only hope which involves submission to the God of the Holy Bible, and then to rip apart white culturally Christian society at its base unit of a man, his wife, and their children, dropping their reproduction rate inside of marriage as much as possible; then increasing the numbers of alien races, cultures, and religions, helping them to breed like rabbits in Western lands; and so in the longer term, weakening and destroying as much as possible of white Protestant Christian society. The Old Testament prophet, Holy Esaias, says in Isaiah 5:20, "Woe unto them that call evil good, and good evil;" and this is an example of violating the Ninth Commandment of

the Holy Decalogue of Exodus 20, “Thou shalt not bear false witness<sup>56</sup>.” And we are told in Revelation 21:8 that “all liars, shall have their part in the lake which burneth with fire and brimstone.” Yet this calling “evil good, and good evil;” uses at its enforcement level in the workplace, universities, media, legislature, anti-discrimination and anti-discrimination boards and so on; a certain type of person who can’t see past the end of his nose, who lacks the humility to submit to God’s book, the Bible; and whose dirty, despicable, and fleshly lusts have been politically and socially empowered by bad government, as starting in the late 18th and 19th centuries secular state, and as accelerated in the post World Two era. [pause]

The God imposed post-flood solution to the racial desegregation and racially mixed marriages between Cain’s race and Seth’s race in Genesis 6 was his creation of races through Noah’s three sons and their linguistic, cultural, and geographical segregation in Genesis 10. But the seventy racial families or nations itemized on *The Table of Nations* in Genesis 10 each with their own linguistic culture, must be also contextually read in connection with the racial blessings and racial curses of Genesis 9:25-27, for example, the Genesis 9:27 blessing on white Caucasian Japheth as a master race that “God shall enlarge,” which he did, for example, under the British Empire white settlement of Australia, New Zealand, the USA, or Canada. And where they are unadmixed, the white Caucasians have an unmatched intensity of creative genius which, for example, advances a society technologically, although it’s still in only a fairly small percentage of white Japhethites. Now our Lord and Saviour, Jesus Christ, upheld such racial morality, for we read of the Semitic Jewish master race in Genesis 9:26, “Blessed be the Lord God of Shem; and Canaan shall be his servant.” And in Matthew 15 and Mark 7, we read of “a woman of Canaan” (Matt. 15:22), a “Greek” speaking “Syrophenician by nation” or ethnic race (Mark 7:26). And being of the accursed Canaanitish servant race, our Lord says to her in Mark 7:27, “It is not meet,” spelt M double E T, or *right*, “It is not meet,” or *right*, “to take the children’s bread, and to cast it unto dogs.” That word “dog” is used of sodomites in Deuteronomy 23:18, and we know from such verses as Leviticus 20:17 where the words, “see her nakedness” and “see his nakedness” means to sexually know a person, that when we read in Genesis 9:22 that “Ham, the father of Canaan, saw the nakedness of his father,” that this means that he sodomized the dead-drunk Noah. And for this cause, our Lord refers in Matthew 15:26 and Mark 7:27 to Hamites as “dogs,” reminding them that their bi-sexual progenitor, the bi-sexual, Ham, was a “dog” or sodomite. And so our Lord understands the cursing of Canaan to be an example of a wider cursing of Hamites; and contextually in Genesis 9 & 10, the word “Ham” has the idea of “heat” and being burnt black, and that idea’s also found in the New Testament word for an “Ethiopian” in Acts 8:27 which in Greek is *Aithiopes* meaning to “scorch” the “face,” that is, a “black-face.” And so because in Genesis 10:6 the Negroid progenitor of Cush comes from Ham meaning “black,” and Negroids are black, we know that the Hamitic racial curse also goes to Negroids. And so

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<sup>56</sup> Cf. the Presbyterian *Larger Catechism* which recognizes at Question and Answer 145, “The sins forbidden in the ninth commandment” include, “calling evil good, and good evil.”

in the USA, in connection with certain historical and religious factors, so long as they accept their status as a servant race, the negroes don't have to be ethnically cleansed out, the way other non-whites do; although I'd say that negroes like all other non-whites, non-Christians, and non-Jews, should be ethnically cleansed out of countries such as Australia and the UK in harmony with Genesis 9 & 10, Ezra 9 & 10, Nehemiah 13; and Acts 17:26.

The Reverend Dr. Broughton Knox who died in 1994, was the Principal of two Evangelical Anglican Colleges, Moore Theological College, Sydney, from 1959 to 1985, and George Whitfield College, Cape Town, South Africa, from 1989 to 1992. Though we did not agree on all things, Dr. Knox and I were favourably known to each other as fellow Evangelicals and fellow racial segregationists who supported the *White Australia Policy*. In his 1989 book, *Not By Bread Alone*, published by Banner of Truth Trust, he makes reference to passages dealing with the racial universality of the gospel to both Jew and Gentile such as Galatians 3:28 and Colossians 3:11, and then says, [quote], "These verses ... are misapplied if taken to be the mind of God in regulating the affairs of nations" [unquote]; and for those purposes he refers to Genesis 10 & 11; and Acts 17:24-27. Those professedly Christian shallow persons who would mischievously misquote Scriptural passages on the racial universality of the Gospel, such as our Lord's words in Matthew 28:19 & 20, and then allege this allows for the integration of such coloured persons into a white society; would also do well to remember that our Lord said these words in the context of upholding the fundamental ethnic racial family values of a nation in Genesis 10, as seen by his usage of the word "nations" in Matthew 28:19; and the fact that in Luke 10:1 & 17, he appointed "seventy" outer disciples, representing both the gospel to all nations as seen in the seventy selected nations on the Genesis 10 *Table of Nations*, and also representing the correctness of the racial and linguistic cultural segregationist morality of the Genesis 10 *Table of Nations*. And in Matthew 8:5-13, our Lord commends a white supremacist Japhethite who says in harmony with Genesis 9:27 in Matthew 8:9, "I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant *Do this, and he doeth it.*" And our Lord says of him in Matthew 8:10, "I have not found so great faith, no, not in Israel." And in terms of Genesis 9:26, our Lord's words of Matthew 15:26 mean, "It is not meet to take the" Jewish "children's bread, and to cast it to" Hamitic "dogs;" but the same principle applies for Genesis 9:27, meaning, "It is not meet to take the" white Japhethite "children's bread, and to cast it to dogs."

And yet contrary to the words of our Lord upholding Genesis 9:25-27 in Matthew 8:5-13; 15:25 and Mark 7:27; and the Genesis 10 *Table of Nations* in Luke 10:1 & 17, we find that in the post World War Two era, immigration and emigration policy has been wickedly used to bring in, and retain, various coloureds, infidels, and heathens, who together with their descendants, should be ethnically cleansed out, to get countries such as Australia and the UK back to being white, culturally Christian lands in law and society. These people have stolen various positions in society from white men, for example, doctors, school teachers, and a host of other positions. But our Lord says of this wickedness and vice, "It is not meet" or right "to take the" white Japhethite "children's bread," for under God's holy ethnic race laws of Genesis 9-11, it is their land.

The attack on the Biblical Protestant Gospel of Galatians 3:11, “The just shall live by faith,” has included the ecumenical compromise with Romanists, religious liberals, and other heretics, contrary to the words of Galatians 1:9, “If any man preach any other gospel ... let him be accursed” or in the Greek, “*anathema*.” And we see that in apostate Protestants like the worldly popularist, *Silly Billy Graham*, a former student at Bob Jones University, USA when it was Bob Jones College, and who’s always given his converts to Papists and others who deny this gospel. And so Billy Graham was rightly condemned for this by the founder of his old *alma mater*, Bob Jones Sr., who died in 1968; as recorded in Robert Johnson’s 1969 and 1982 biography of Bob Jones Sr., *Builder of Bridges*, in Part 4 entitled, “Ecumenical Conflict.” And *Silly Billy Graham’s* apostate desire to build a new Tower of Babel in the Western World, as he has waged war on white Protestant society by seeking to mix in false religions and alien coloured races, is further recorded in *Christian Post* of 30 July 2016, which makes reference to a 2006 New York address. This showed *Silly Billy Graham* in a picture with long hair, contrary to I Corinthians 11:14; with Graham denying the Biblical teaching of Genesis 9:25-27, 10 & 11, and Acts 17:26, blasphemously saying contrary to Holy Scripture, [quote, voice change] “Racism of any type is wrong in God’s eyes” [unquote]. In pseudo-justification of which, *Silly Billy Graham* referred to the racial universality of the gospel, and quoted the first part of Acts 17:26 in the *New International Version*<sup>57</sup>, which says in the *Authorized Version* that God “hath made of one blood all nations of men for to dwell on all the face of the earth.” But in a blatant misquotation of Scripture, the apostate Protestant, Graham, omitted the second part of Acts 17:26, namely, “and hath determined the times before appointed, and the bounds of their habitation,” and those bounds are referred to in Genesis 9-11; and also in the similar Deuteronomy 32:8, “When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people ... .”

And so I concur with Bob Jones Sr., when in his *Radio Broadcast* address of April 1960, given in the year of my birth when I was about 3 months old, having the rosy-red cheeks of the little white Caucasian children; in his, this 1960 address entitled, “Is Segregation Scriptural?,” among other things Bob Jones Sr. says, [quote] “... God never meant for America to be a melting-pot to rub out the line between nations. That was not God’s purpose for this nation. When someone goes to overthrowing his established order and goes around preaching ... sermons about it, that makes me sick. For a man to stand up and preach ... sermons in this country, and talk about rubbing out the line between the races, I say it makes me sick. I have had the sweetest fellowship with coloured Christians, with yellow Christians, with red Christians, with all sorts of Christians ... .” “The trouble today is a Satanic agitation striking ... at God’s

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<sup>57</sup> Michael Gryboski’s “Billy Graham Answers: Does the Bible Teach That Some Races Are Superior?,” *Christian Post*, Saturday, 30 July 2016, “Church News,” <http://www.christianpost.com/church-ministries/> at <http://www.christianpost.com/news/billy-graham-answers-does-the-bible-teach-some-races-are-superior-167222/>.

established order” [unquote]. And he further refers to certain false teachers who [quote] “are leading the white people astray ... and ... leading the colored people astray ...” [unquote]. In this age of great spiritual and moral decline in both church and state, it is certainly refreshing and pleasing to hear a preacher like Bob Jones Sr. upholding the Biblical Protestant teaching, by referring to Act 17:24 & 26 and saying such things as, [quote] “Generalissimo Chiang Kai-shek ... is Chinese. He married a Chinese woman. That is the way God meant it to be.” “Paul said that ‘God ... hath made of one blood all nations of men,’ but he also fixed ‘the bounds of their habitation’.” “... God never meant for America to be a melting-pot ... . When someone goes to overthrowing his established order and goes around preaching ... sermons about it, that makes me sick. For a man to stand up and preach ... sermons in this country, and talk about rubbing out the line between the races, I say it makes me sick” [unquote]. In this address, Bob Jones Sr. says, [quote] “Listen, I am talking straight” [unquote]. We thank God that in these selected quotations, Bob Jones Sr. “put it straight down the line” as a Biblically sound straight shooting preacher! [pause]

The ideologies of increasing post World War Two influence in the Western World of so called “human rights” and multiculturalism as used in connection with immigration to destroy the white Christian ethnic race fraternity of Western lands; all act to attack the social cohesion fraternity of society, on the basis of a bigoted self-perception of immoral individuals in it. And so whether we consider the attack on the American ethnic race of white Christians unleashed by the 1950s racial desegregation movement with something like the very bad 1954 USA Supreme Court case of Brown’s case, as rightly opposed by, for example, Dr. Bob Jones Sr. the founder of Bob Jones University; or the post World War Two immigration of coloureds and non-Protestants into the UK, and attack on the public morals of cultural Christianity in law and society, such as found in the UK’s *Wolfenden Committee* seeking the decriminalization of prostitution and sodomy, as rightly opposed by, e.g., Lord Patrick Devlin in his 1965 work, *Enforcement of Morals*; at every step we find this wicked secularist ideology seeks to attack the social cohesion fraternity of society, on the basis of a bigoted self-perception of immoral individuals in it, whose desires are contrary to the common good of that white Western society. And as an outgrowth of anti-white race based Christian cultural nationalism in the Western World, which attacks corporate societal social cohesion and identity at the level of its fundamental building blocks of a culturally Christian white man, his white wife, and their children; as further intensified with the promotion of both feminist sex-role perversion gender-benders and homosexual sexual perverts, the natural order of male and female sexual identity is presently being further attacked by the ever increasing promotion of so called “transsexuals.” For the reality is that the same chromosomes that create outward sexual dimorphism, also inwardly create male and female brains which are discernibly different both at the anatomical observational level and functional personality level.

And so I concur with Mr. Justice Ormerod who in the 1971 court case of *Corbett v. Corbett*<sup>58</sup>, in defining the heterosexual institution of marriage, held that a sexually perverted man who’d purportedly had a sex-change, was not a women as evidenced by

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<sup>58</sup> *Corbett v. Corbett (or se Ashley)*, 1971 [English] Law Reports 110.

the highly reliable chromosome test for determining a person's natural sex. And yet on the basis of the bigoted self-perception of immoral individuals, we find that in the United States of America there's been a recent promotion of so called "transsexuals" by opening up Ladies' toilets to them. For example, *Sermonaudio Weekly Newsletter*, 15 July 2016 had a link to the American Family Association's *Charisma News* of 12 July 2016, which in an article entitled, "Frightening Incidents Begin in Target's Transgender Friendly Bathrooms"<sup>59</sup>, reported that [quote] "In February, a Seattle man entered a swimming pool changing room and undressed in front of a young girls' swim team, claiming he had the right to do so under transgender policies. In 2014, it was revealed that a convicted rapist who once sexually assaulted a 5-year-old girl claimed to be transgender in order to gain access to a women's shelter, where he again assaulted women" [unquote].

As one who supports the criminalization of sodomy with man or beast, I would note that such criminalization is part of a package of measures in a white Christian cultural context designed to protect the thinking in the general population group's minds on protecting the base unit of society as a man, his wife, and their children; and that the error of advocating decriminalization of sodomy and prostitution which helped start this push in the UK's Wolfenden Committee rightly opposed by Lord Patrick Devlin, is not only an example of how such thinking is cross-applied in the general population group's minds to values that then destroy the base unit of society; but the decriminalization of sodomy is additionally an example of how if one gives sodomites an inch they'll take a mile. For after the decriminalization of sodomy, they've further gone on with anti-discrimination legislation, a general media promotion of Sodomy, Lesbianism, homosexual marriage, and so called "transsexualism." *The Australian* newspaper of 13 February 2016, reported how in the false name of a so called "anti-bullying" government tax funded programme in schools called "Safe Schools Coalition program," students are being bullied into having to pretend they are Sodomites and Sapphists. For example *The Australian* newspaper said [quote], "The program's teaching guide, *All of Us*, includes a role-playing lesson plan in which kids as young as 11 are told to imagine they are 16 and going out with 'someone ...'. Half the students pretend they are with someone of the same sex; the others have a partner of the opposite sex." [unquote]. And so teachers are to stand over 50% of the class and demand that they act as though they were homosexual. And when one considers that one form of homosexual recruitment entails social pressure to think of themselves as homosexual, this type of thing is a form of reinforcement bullying social pressure bullying them to become homosexual. The article continues [quote] "Children are ... asked to imagine losing their genitalia, in a lesson on transgender experiences. ... The manual ... states that referring to [sub-quote] 'boys and girls' [end sub-quote] is a form of [sub-quote] 'heterosexism' ... 'Phrases like <ladies and gentlemen> or <boys and girls> should be avoided' [end sub-quote] it says. ... The ... Schools Coalition also promotes a book for children as young as four, *The Gender Fairy*, ... [sub-quote] 'Only you know whether you are a boy or a girl' [end sub-quote],

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<sup>59</sup> At <http://www.charismanews.com/opinion/58525-frightening-incidents-begin-in-target-s-transgender-friendly-bathrooms>.

says the Gender Fairy . . . . [sub-quote] ‘Nobody can tell you. . . .’ [end sub-quote, end quote].” And you can just imagine the psychological damage that this type of bullying children into questioning their sexual identity by *The Gender Fairy* is going to have on impressionable young minds as young as 4 years old, by saying there’s a “gender fairy” ‘out there’ who can turn children into a boy or a girl, and nobody’s allowed to tell that child what sex to choose<sup>60</sup>. And so one sees how if one gives these immoral persons an inch with something like the decriminalization of sodomy, they’ll take a mile. And indeed, they’ve now found a four year old victim, for while the on-line newspaper *My Christian Daily* has a mix of Biblically sound and unsound articles, as reported in one of its better articles of 5 September 2016, [quote] “A four-year-old in New South Wales has begun the process of changing gender, with the help of the state government . . . . The child will start making the transition before the first day of kindergarten next year . . .<sup>61</sup>” [unquote]. *This is legalized child abuse! What a scandal! What an outrage!!* [pause]

And so these ideologies of so called “human rights,” multiculturalism, libertinism, and secularism, are evil value systems which in the first instance seek to empower those with a focus on man’s short-term lusts and follies, rather than a God-focus on the Trinitarian Christian God of the Holy Bible; and in the second instance, so called “human rights,” multiculturalism, and secularism, are used as a cloak for the legal bullying, harassment, and discrimination against, decent society and the genuine intelligentsia. These vile philosophies are undergirt by the glorification of evil men beating up and building up fleshly lusts with wicked images in Big Beat music such as rock’n’roll, or others such as “Rap” and the glorification of vice in Rap music terminology such as telling someone to [quote] “Get gangster” [unquote], thus glorifying gangsters contrary to God’s holy laws found in *The Ten Commandments* of Exodus 20, for example, the 6th commandment, “Thou shalt not kill,” the 8th commandment, “Thou shalt not steal;” as they seek to cover their tracks, the 9th commandment, “Thou shalt not bear false witness;” and also the 10th commandment, “Thou shalt not covet.” Or there’s a focus on greed and materialism contrary to the 1st, 2nd, and 10th commandments with a false focus on lust idols, for in the words of our Lord and Saviour Jesus Christ in Matthew 6:24, “Ye cannot serve God and mammon.” And the Fourth Commandment says, “Remember the sabbath day to keep it holy;” which in the double *entendre* of the Greek *sabbaton* means both “week” and “sabbaths,” in for example, Mark 16:2, so Christ rose on “the first of the week” simultaneously means “the first of the sabbaths,” thus instituting the Christian Sunday Sabbath; so that Sunday sacredness is now covered by these words “Remember the sabbath day to keep it holy;” which we know from other passages includes the public worship of God on this day; yet in

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<sup>60</sup> *The Australian* (newspaper), 13 Feb. 2016 (<http://www.theaustralian.com.au/news/inquirer/safe-schools-coalition-sexual-politics-in-the-classroom/news-story/bf58ff141ba0b08bf165e3d53cc8a055>) (emphasis mine). Cf. “Controversial safe schools tells children to avoid ‘girls and boys’ language,” *My Christian Daily*, 25 July 2016.

<sup>61</sup> “4-year-old begins gender transition in Australia,” *My Christian Daily*, 5 Sept. 2016 (<http://mychristiandaily.com.au/dr/4-year-old-begins-gender-transition-in-australia>).

the place of such a God-focus, in this debased society there's the beating up of, for example, sexual lust contrary to the 7th and 10th commandments of the Holy Decalogue.

And this focus on short-term fleshly lusts of stupidity and folly, with teenagers and those in their early 20s, and also some older people, being told, e.g., to “party,” get drunk, and so on, rather than under God learn about the holy things of God and develop good Christian characters; is simply one element of the secularist ideology of worldly lusts, that then has a pseudo-intellectual sequel in the post World War Two so called “human rights” and anti-racist, religious universalist, Tower of Babel type multiculturalism. And in this, they work hand-in-fist with apostate church groups who help to detach people from wider cultural Christianity. For example, in 1946 the *Church of England*, and in 1981 the Anglican Church in Australia, as adopted by the Diocese of Sydney in 1982, formally repudiated a key element of the English Reformation, and greatly blasphemed the name of God, by adopting a revised table of incest which allowed the very form of incest that God's displeasure at, under King Henry VIII, resulted in the brake with Rome as found in Leviticus 20:21, or in the words of St. John the Baptist in Mark 6:18, “It is not lawful for thee to have thy brother's wife.” But by the grace of God, I do not forsake the English Reformation, and so I repudiate the repudiations of Archbishop Parker's *Table of Kindred and Affinity* most wickedly perpetrated by apostate Anglicans in England in 1946 and Australia in 1981 and 1982. And so on a variety of issues we find that the ungodly secular state works hand-in-fist with apostate church groups who help to detach white Western people from wider cultural Christianity by, for example, the inter-faith compromise; or getting rid of the Authorized King James Bible of 1611, or worship forms designed to go with the Authorized Version such as in an Anglican context the 1662 *Book of Common Prayer*, or in a Presbyterian context the 1650 *Psalter*, or in a broad Protestant context hymnals with traditional language hymns that use e.g., “thee,” “thou,” and “thine;” or in a broad Protestant context the subversion of churches by religious liberals; or in an Anglican context semi-Romanist Puseyites and semi-Puseyites who have crippled so much of the Anglican Church, or semi-Puritans who have arisen in connection with the removal of the 1662 *Book of Common Prayer* in many Sydney Diocese Churches since 1978, with these semi-Puritan Congregationalist type Diocese of Sydney Ministers who, for example, contrary to the Established national Church principles in Article 37 of the Anglican 39 Articles as found in such passages as Psalm 2:10-12 and Isaiah 49:23, which in applying the teaching of Galatians 6:10, “let us do good unto all men, especially unto them who are of the household of faith,” recognizes both an inner group of saved Christians and an outer group of unsaved cultural Christians; these semi-Puritan Congregationalist types refuse to conduct church weddings other than for their regular church attendees, or refuse to baptize children unless their parents are regular church attendees; or they misuse and abuse the universal racial message of the gospel to support racially desegregated churches and racially mixed marriages, so that the Genesis 6 sins of the antediluvians are replicated in echo of the secular state's agenda of anti-race based and anti-Christian cultural nationalism. For example, the grotesquely immoral incumbent Dean of St. Andrew's Cathedral, a filthy miscegenationist, whom I spoke to about his sin when he was a student at Moore Theological College, and he was unrepentant of it both then and now. And this is an age which also has the grotesquely immoral incumbent Episcopalian Bishop of New Hampshire, USA, a dirty sodomite, who is unrepentant of sodomy. [pause]

And so when, for example, under feminist ideology, families are broken up, and the economy is wrecked up as it is geared to what at best is a two-income family, forcing for example, house prices through the roof; and what is also quite commonly a non-family as individuals are less inclined to marry, or less inclined to stay married, the answer is always the same as they throw their hands up in the air and declare that on the basis of their so called “human rights” it’s a case of, ‘No responsibility taken, no accountability accepted!’ Or when, for example, the racial, cultural, and religious fraternity of historically white Protestant, or predominantly Protestant Christian nations is torn asunder by multiculturalism, and we see far more of the white trash produced, with “worldly lusts” (Titus 2:12) such as tattoos all over them, drugs abuse, fornication rife, high divorce rates, pornography promoted, immodest and ungodly dress common place, abortion mass murder accepted and indeed, “demanded” by mass murderers screaming [quote] “abortion on demand” [unquote] who should be publicly executed at the end of a hangman’s noose, and all the many social and economic ills for so many white persons, the answer is always the same as they throw up their hands in the air and declare that on the basis of their so called “human rights” it’s a case of, ‘No responsibility taken, no accountability accepted!’ For when, such as has now occurred throughout the Western World, men who are not subject to the Word of God, and men who are not by nature governors hold power, so that those whom God made to butchers, and bakers, and candlestick makers, are instead, for instance, the Tower of Babel Nimrod type half-caste negro President of the USA, or members of various legislatures, or formal academics, or journalists, or apostate church leaders, and so on; it happens as described by Holy Esaias in Isaiah 3, that we do find in such positions, for example, the “mighty man” is not there, “the judge” is not there, and nor the man who upholds the teachings of “the prophet” as now found in the completed revelation of the Holy Bible, or “the prudent” man, but instead, the “people” are “oppressed” (Isa. 3:2,5); and so Holy Esaias says in Isaiah 3:12, “As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.” [pause]

There are three relevant broad levels of intellectual, moral, and spiritual perception. Firstly, those who being subject to Almighty God’s Word in the Holy Bible and Holy Ghost’s guidance, are capable of perceiving these type of insights that are manifested in white supremacist racist values, white race based Christian nationalism in Western countries like Australia, the UK, or USA, patriarchal sexist structures, protection of the basic unit building blocks of society in opposition to things such as religiously or racially mixed marriages, fornication, adultery, sodomy, pornography, abortion, and so on, with the need to uphold goodly images in a culturally Protestant Christian society in the media, judicature, and so on. Then there’s a second level of intellectual, moral, and spiritual perception of those who being subject to Almighty God’s Word and Holy Ghost’s guidance, are capable of perceiving these type of insights if these are explained to them, and this has historically been one of the functions of their attendance at, for instance, Biblically sound Protestant churches, and tertiary college or university. And then there’s a third level of intellectual, moral, and spiritual perception of those who at the intellectual level really just don’t have the brains to understand such things, but who if subject to Almighty God’s Word and Holy Ghost’s guidance, will nevertheless perceive that they should follow such moral and

spiritual values. If any of those at these three levels of perception are not subject to Almighty God's Word and Holy Ghost's guidance, they will go awry. If in the first level of perception, they will be derelict in their duty to speak out on, and do what they can, in such matters. If in the second level of perception, if not having someone to explain the matters to them, or in the third level of perception, in both instances, they will simply "go with the flow" of those around them, and like sheep who follow their leader over a cliff edge to death, they will in varying degrees proceed on the broad way to destruction.

And so the first and immediate effect of the ungodly secularist ideology, was to empower highly foolish and stupid men of the second and third levels of intellectual, moral, and spiritual perception, who are given over to their filthy lusts, and who e.g., have subsequently helped to replicate the power structures in, for example, the media, the judicature, the formal academic world, and elsewhere, with idiots, imbeciles, and fools, just like themselves who are opposed to a religiously conservative Protestant Christian State or Protestant Christian morals in general in law and society, being committed instead to the degraded Secularist Type 2 so called "Human Rights" ideology. And in the second instance, there are the roll on effects of getting rid of the morally and spiritually stronger men of the genuine intelligentsia, in that more generally, across the board in Western lands, one now has bunyip intelligentsia people in various formal academic, educational, judicial, political, media, church, and other positions, who are incapable of the longer chains of logic, rational, dispassionate, high level quality type of analysis and thought properly required by those in such positions. And it's against this "big picture" backdrop of intellectual, moral, and spiritual degradation, that one must understand the divide between a Neo-Byzantine textual analyst in favour of the King James Bible of 1611 and Received Text of the New Testament, by the grace of God, such as myself; and the Neo-Alexandrian School of Textual Criticism which creates such corrupt New Testament texts as, e.g., Tischendorf's Greek New Testament 8th edition of 1869 to 1872; Westcott and Hort's Greek New Testament of 1881, Nestle's 21st edition Greek New Testament of 1952, or the NU Text Greek New Testament spelt [state letters] "NU," in which the letter "N" stands for the "N" of the hyphenated "Nestle-Aland" text; and the "U" stands for the "U" of "United Bible Societies" text, and in both instances I've been using the 1993 editions which were put together by the NU Text Committee of a varying five members over various editions, of which the three longest standing members are Kurt Aland who died in 1994, Bruce Metzger who died in 2007, and the Roman Catholic Cardinal, Carlo Martini who died in 2012. And also the nonsensical majority text claims of both John Burgon who died in 1888; and also of Burgonite Majority Text revisionists, who unlike John Burgon, limit their majority manuscript count to just Greek manuscripts, and unlike John Burgon, some, though not all of whom inaccurately claim, the Majority Text equates the Received Text, which most assuredly it does not.

You see whether we are talking about unsaved masses under common grace not unto salvation, or a smaller saved group under special grace unto salvation, man is designed by God to be subject to the Word of God. That was true when man had original righteousness and conditional bodily immortality in Eden; and it's certainly true now that due to Adam's fall men have original sin with sinful natures, and we're subject to the horrors of sin and death. We need to follow the Creator's instructions as found in

Holy Writ. And we shall now consider some of the principles of textual analysis of the Neo-Byzantine School, with some examples taken from my Textual Commentaries, Volume 6 which is being dedicated today on *Papists' Conspiracy Day*, Saturday the 5th of November, 2016. And in this context, though I am like all men after the fall of Genesis 3, a frail, fallen sinner, and like all regenerated Protestant Christian men, I am a sinner saved by God's grace alone, accepted by faith alone in the atoning merits of our Lord and Saviour, Jesus Christ alone; I am also, by the grace and goodness of God, the first neo-Byzantine textual analyst in over 300 years. And so I humbly stand in succession with earlier greater luminaries than myself in such neo-Byzantine textual analyst forbears as, for example, Erasmus of Rotterdam who died in 1536; or Robert Stephanus of Geneva who died in 1559, and who produced the first New Testament text with a comprehensive Greek apparatus showing variant readings in 1550; or John Calvin's successor at Geneva, Switzerland, in Theodore Beza who died in 1605.

Following a long, sustained, and systematic attack upon the Received Text of Holy Writ; and petition to God by various Protestants for relief, I was called by God to this task in the early 21st century. On the one hand, the work of the Divine Inspiration of Holy Scripture is a completed work, for true prophets only existed in, and around, Bible times, as taught by such Scriptures as Luke 11:49-51, which teaches that "all the prophets" that ever were to exist were to end with "this generation" that Christ was addressing in about 30 A.D., and since a baby born about 30 A.D., would on average die of old age by about 100 to 110 A.D., our Lord here teaches that the gift of prophecy was to go by about 100 or 110 A.D. . And so too, the Apostle Paul, in I Corinthians 13:8 looks forward to a time when he says, "prophecies ... shall fail" which he puts in parallel to when the gift of "tongues ... shall cease," and special Divine revelations of "knowledge ... shall vanish away." And he dates that time for us in Ephesians 2:20 where he says that both "apostles and prophets" are for the "foundation" period of the Christian Church; and so that means, that like the gift of tongues, or prophetic Divine revelation "knowledge," the gift of prophecy terminates around the same general time as the apostolate died out. And so while I don't think that means exactly on the day the last apostle died, I certainly do think that means in the same *general* time, and so once again, this gives us a date for the termination of the gift of prophecy around 100 to 110 A.D., following the completed revelation of the Bible with the Book of Revelation in about 96 A.D. . I think that in all probability, there'd have been some prophets after the Book of Revelation was written who confirmed to the body of believers that the Book of Revelation was indeed the last book of the Bible, but any such prophets would then have ceased their prophetic office by about 100 to 110 A.D. . And so while, on the one hand, the work of the Divine Inspiration of Holy Scripture is now a completed work, for prophets only existed in, and around, Bible times; on the other hand, the work of the Divine Preservation of Holy Scripture is an ongoing work. For the Neo-Byzantine School of textual analysis is a Divine revelation regarding school, and so we recognize the promise of the Divine Preservation of Holy Scripture in such Biblical passages as, for example, I Peter 1:25, "the word of the Lord endureth for ever." And so on the one hand, God has ceased to use new men as prophets; but on the other hand, God has continued to use various men to preserve the Divine revelation of his holy Word; and in that context, he graciously called me in the early 2000s to be one of a select small number

whom over the centuries he has called to be neo-Byzantine textual analysts.

Now just like creation is Biblical and does not nullify the usage of godly reason which also points to creation; the recognition of the supernatural God of the Holy Bible as evidenced in the Divine Preservation of Holy Scripture, does not nullify the usage of godly reason by a neo-Byzantine textual analyst, but rather works with it. And with regard to New Testament manuscripts, if we look to those manuscripts that had general accessibility over time and through time, we find that there were three broad classes of manuscripts that meet this criteria. Firstly, there are the Byzantine Greek New Testament manuscripts that circulated largely, though not entirely, in Eastern Christendom, in the Greek speaking Eastern Roman or Byzantine Empire, whose capital was Constantinople, before the Fall of Constantinople in 1453 to the Revelation 9 Mohammedan “locusts.” Then secondly, there are the Latin New Testament manuscripts, that circulated largely, though not entirely, in Western Christendom. And then thirdly, there are citations of the New Testament found in Greek or Latin Church writers, in both ancient times and mediaeval times, which further acts to preserve New Testament readings. And these three types of manuscripts that had a general accessibility over time and through time, thus form a closed class of Greek and Latin sources for composing the Greek New Testament *Textus Receptus* or Received Text. So that it is from these manuscripts alone, that a suitably called and gifted teacher of the Received Text could compose the New Testament text at any time in about the last 2,000 years, although it must be said that in practice, this was done more on a verse by verse basis until the New Testament Received Text was more formally composed in its entirety in the 16th and early 17th centuries.

And so any other manuscripts, for example, the Arabic Diatessaron, or Syriac Pesitto Version, or Egyptian Coptic Bohairic Version, or Alexandrian School Greek manuscripts such as those found in Codex Vaticanus and Codex Sinaiticus, lacked this requisite general accessibility over time and through time, and so they are outside the closed class of these three sources. Put simply, we don’t use them for the purposes of composing the New Testament Greek Text. We may, if we wish, look at them as a matter of interest to show where they are wrong, as I do in my textual commentaries, but we don’t have to do that. For example, the great neo-Byzantine textual analyst, Erasmus of Rotterdam who died in 1536, was aware of the Alexandrian text’s Codex Vaticanus, which from former obscurity is recorded as being in the Vatican Library from the 15th century, but Erasmus rightly dismissed it as a clearly corrupted text. Now to all this, there is a *prima facie* exception in the Western Greek Text, in that it did have<sup>62</sup> a more general accessibility. However, it is a clearly corrupt and conflated text, and so it was rightly rejected by, for example, the great neo-Byzantine textual analyst, Beza of Geneva who died in 1605, after whom the leading Western text, D 05, is named because he acquired it from a Roman Catholic monastery at Lyon in southern France, and later gave it to Cambridge University in England in 1581. So it certainly would not be correct to claim that such neo-Byzantine textual analysts of the 16th and 17th centuries were

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<sup>62</sup> Here I said, “did not have,” but I should have said, “did have.”

unaware of other texts such as the Alexandrian Text or Western Text, they were aware of them, but they rightly rejected them as corrupt Greek texts.

And as the first neo-Byzantine textual analyst called by God to such comprehensive work in over 300 years, let me say that our starting point of the representative Byzantine Text, can be ascertained from a relatively small number of Byzantine Texts, as indeed it was in the 16th and 17th centuries; or it can be ascertained for Matthew to Jude on majority text principles as a fruit of the 1913 work of the German Lutheran born in Ohio, USA, in 1852, Baron Hermann von Soden, who was a German Baron who died in Germany in 1914. And so coming in time after von Soden's 1913 work, that is what I do. Our New Testament Received Text upon which our Saint James Bibles of 1611 are based, comes from the Byzantine Greek and Latin texts, and citations of Scripture by both Greek and Latin writing church writers. Now the New Testament being written in Greek, means that *in the first instance* we always give the priority to the representative or majority Byzantine Greek Text. This is found in the master maxim, *The Greek improves the Latin*. Baron von Soden, had about 40 research assistants who collated the data on virtually all Greek Codices and Minuscules, but virtually none of the Byzantine Greek Lectionaries, over a period of about 15 years; and on the basis of it are produced both Robinson & Pierpont's and Hodges & Farstad's majority texts. Robinson & Pierpont's work of 2005, is based on the mainly Byzantine Greek text Codices and Minuscules in von Soden's "K" group, which comprises of about 1,000 Greek manuscripts, and a statistical extrapolation is then made from this for the overall percentages in the still larger Byzantine Text manuscripts. For Matthew to Jude this Byzantine priority text generally reaches the same result as Hodges & Farstad's Majority Text of 1985, which is based on even more of von Soden's texts, broadly in what are known as his "I" and "K" groups, although also including his fairly small "H" group. Robinson and Pierpont's majority text is based on about 1,000 K group manuscripts, of which about 900 are exclusively Byzantine text; and Hodges and Farstad's majority text is based on about 1,500 manuscripts, of which about 1,300 are exclusively Byzantine text. Therefore more than 85% of the Greek texts used for Hodges & Farstad's Majority Text are Byzantine Text, and more than 90% of the Greek texts used for Robinson & Pierpont's Majority Text are Byzantine Text. And so in broad terms, one can use either of them to determine the starting point of the majority Byzantine text in Matthew to Jude; or if as less frequently occurs for Matthew to Jude, I do it myself from the source book of von Soden's 1913 work, then I would generally use a Robinson & Pierpont type Byzantine text priority methodology, determining the matter from von Soden's K group of about 1,000 Greek manuscripts, from which one can safely make a statistical extrapolation for the larger overall Byzantine Text.

And so the representative or majority Byzantine text constitutes our starting point. We of the Neo-Byzantine School of New Testament Greek, only move away from this representative Byzantine Greek Text if there's a clear and obvious textual problem with the Greek, as determined by stylistic factors of the writer, as opposed to the application of rigid, artificial, and circular supercilious rules such as one finds in the Neo-Alexandrian School of pseudo textual analysis which underpins the neo-Alexandrian texts of so many so called "modern" versions. And I also do the same with some Aramaic in this Volume

6 at Mark 5:41a. And so if there's a clear and obvious textual problem with the representative Byzantine Greek text, we may adopt a minority Byzantine Greek reading, or a Latin reading, or a reading from a Greek or Latin church writer from ancient or medieval times. If such a reading were drawn from the Latin, this illustrates the servant maxim, *The Latin improves the Greek*. I say "servant" maxim because the Latin is only ever used to remedy a textual problem in the Greek, so that the focus of relevant textual analysis is on the Greek; or rarely, as in the case of Mark 5:41a, the Aramaic. And so in the revised format I am using from Volume 6 onwards, in what is now Part 1, one will find majority Byzantine text readings that underpin the Received Text where there is no textual problem with the representative Byzantine reading which is thus correct, and so the neo-Alexandrian reading of the so called "modern" versions is incorrect, as seen in Biblical references I give in each of the sections highlighting the fact that the Majority Byzantine Text is not contrary to the relevant Greek, for instance, in St. Mark's Gospel, Marcan Greek. And in Part 2 one will find "Itemization & elucidation on variations between the *Textus Receptus* ... and Majority Byzantine Text ... where the T[extus] R[eceptus] is something other than the M[ajority] B[yzantine] T[ext]."

Now in most instances, there's no good textual argument against the representative or majority Byzantine text, and so it stands. Starting from my previous volume, Volume 5 on Mark 1-3, I have now added one or more verses, usually in brackets, for the interested reader to look up in the Greek after the words in the main part of the commentary that states, "there is no good textual argument against the Majority Byzantine Text reading." For example, in this Volume 6 on Mark 4 & 5, at Mark 4:1b in the section inside the closed class of New Testament Greek and Latin sources, I state with regard to the Received Text and Majority Byzantine Text reading of Greek, "*polus*" meaning "great" in the wider words spoken about our Lord, "and there was gathered unto him a great multitude," [quote] "there is no good textual argument against the Majority Byzantine Text reading. (Cf. Mark 5:21,24.)" [unquote]. Now if one looks in the Greek at Mark 5:21 & 24, one there finds the same type of usage by St. Mark of Greek, "*polus*" for "much" when he refers to "much people." And so this shows the congruity of the Majority Byzantine Text reading in Marcan Greek at Mark 4:1b.

And as in other volumes, while I raise conjectures for why certain variants may have arisen, I reject the neo-Alexandrian attempt to require that one seek to construct what they consider to be logical reasons for what they consider to be a corruption. My neo-Byzantine attitude is thus evident at, e.g., Mark 5:25a, with regard to the word "certain" in the wider words, "And a certain woman," where I say: [quote] "Was the variant an accidental omission? In a given manuscript line, possibly coming at the end of a line, was the Greek, '*tis* (certain),' lost in an undetected paper fade? Or was the variant a deliberate omission? Did an impious and arrogant prunist scribe regard the '*tis*' as 'unnecessarily wordy,' and then prune it away? If at law the courts were required to first locate some kind of [sub-quote] 'rationalistic' [end sub-quote] reason why e.g., every act of property vandalism occurred, then there would be many instances of mindless vandalism that could not be prosecuted. So too, some require allegedly 'logical' reasons for a prunist scribe to act, and so they might pose the question, 'Why would one Greek scribe possibly prune away the <*tis*> at Mark 5:25a on the basis of

<redundancy> if this was his reasoning, and another not?’ To this I reply, ‘Why does one man rob a ... bank, and another man of a similar background ..., not?’” [end quote].

In some earlier volumes I gave greater detail on the reasons for the rating, and I still do in Part 2 of Volume 6. But in Volume 6, Part 1 where the Greek Received Text or in Latin, the *Textus Receptus* is sometimes referred to by the initials “TR,” the general rule is that if a reading is representative Byzantine text, with no good textual argument against it as seen by the verses I give to show that it’s in harmony with wider Marcan Greek, then if it’s earliest known attestation goes back in the Greek and / or Latin to ancient times, that is, the first to fifth centuries A.D., it gets an “A” rating, and if the earliest known attestation of such a majority Byzantine text reading goes back in the Greek and / or Latin to anywhere between the sixth to sixteenth centuries it gets a “B” rating.

In this context, I should also mention that when it comes to the four Gospels, we have a small number of Byzantine Texts from ancient times for the Gospels, with Codex W 032 or *Codex Freerianus* which is 5th century Greek Byzantine Text in Matthew 1-28 and Luke 8:13-24:53; and Codex A 02 or *Codex Alexandrinus* which is also 5th century and has Byzantine Text for Matthew 25:6-28:20, Mark, Luke, John 1:1-6:50a; & 8:52b-21:25; so that these two fifth century Byzantine Texts cover most of the Gospels; and generally follow the majority Byzantine text. And we also have a couple of Latin Vulgate Codices for the Gospels from the 5th century found in Weber-Gryson’s 5th edition of 2007 for St. Jerome’s Latin Vulgate with *Codex Rescriptus* and *Codex Sangallensis*. And so from these two Greek Gospel manuscripts and two Latin Gospel manuscripts, together with ancient church writers, on neo-Byzantine principles we can often get ancient attestation and thus an “A” rating in the four Gospels where the reading is majority Byzantine text with no good textual argument against it. For example at Mark 4:40b, the majority Byzantine text is supported in ancient times by both Codex A 02, and the ancient church Greek writer and learned doctor, St. Basil the Great, who died in 379. But this capacity diminishes in the New Testament from the Book of Acts onwards. We do have, for instance, the fifth century old Latin d in Acts; and for both Acts and later New Testament Books we have citations on some verses from ancient Greek and / or Latin church writers. But in broad terms, it’s easier to get “A” ratings for the Gospels than, for example, the Pauline Epistles, because of these four Gospel manuscripts from ancient times; and so we thank God for these manuscripts which frequently enhance the rating from what would be a “B” to an “A” in the Gospels, because in the first place, they provide manuscript support from ancient times; and in the second place, the Byzantine Greek manuscripts for the Gospels of *Codex Freerianus* and *Codex Alexandrinus*, prove that the Byzantine Text type existed as a separate text type in ancient times, and so this more generally evidences this text type for the rest of the New Testament where we don’t have any specific Byzantine Text manuscripts preserved from ancient times, or if we do, they have yet to be discovered. And so while as touching upon faith, we can be 100% confident that God has preserved his Word; as touching upon godly reason with respect to evidential proofs, these ratings reflect the present state of our evidential knowledge. And so for those interested in further study of such readings, they can look up in the Greek the verses I give from Volumes 5 & 6 onwards, and what is Parts 1 & 2 in Volume

5 on Mark 1-3 or what is Part 1 in Volume 6 on Mark 4 & 5, after I state, “there is no good textual argument against the Majority Byzantine Text reading.”

And also I have made some enhanced reference in Volume 6 to the issue of the possible Latin influence on the corrupt Alexandrian texts, Codex Vaticanus and Codex Sinaiticus, which underpin the corrupt neo-Alexandrian texts of most of the so called “modern” versions. In 1533 the Prefect of the Vatican Library in Papal Rome, John de Septuveda, advised the great neo-Byzantine textual analyst, Erasmus of Rotterdam, of some 365 places where the Alexandrian Text’s Codex Vaticanus and the Latin Vulgate both disagreed with Erasmus’s New Testament Greek text. Erasmus drew the obvious conclusion that the Alexandrian Greek Text’s *Codex Vaticanus* was a corrupt text not worth worrying about, and so it quite rightly exerted no influence on the neo-Byzantine *Textus Receptus* that Erasmus and other neo-Byzantine textual analysts worked on. But these textual correlations of the same errors found in the readings of both Codex Vaticanus and the Latin Vulgate also acted to raise the question, “Has Codex Vaticanus been corrupted, at least on some occasions, in connection with a corrupt Latin tradition of manuscripts that also sometimes came to influence the Vulgate?” And in Volume 6 I note that this question is raised a number of times, and if you look at the section at Mark 4:9b, the other verses where I raise this in Volume 6 are also itemized. Now as I say, I have raised this issue before, for example, in Volume 5 at Mark 2:22b. But I’ve given it an enhanced focus in Volume 6. E.g., I say at Mark 4:40b, [quote] “Given the strength of the erroneous variant in the Latin textual tradition, ... we are once again left to ask, ‘Were the Alexandrian School scribes here acting as [sub-quote] <correctors> [end sub-quote] of the Greek text with some reference to a corrupt Latin reading?’” [unquote].

Or at Mark 4:34 the Received Text and Authorized Version read, “his disciples,” whereas a variant found in the two leading Alexandrian text’s Codices Vaticanus and Sinaiticus reads “his own disciples.” And interestingly, the Latin of the Vulgate, old Latin Version e of Africa, and some other Latin manuscripts, could be rendered as either “his disciples” like the Greek Received Text, or “his own disciples” like the Alexandrian text variant found in the neo-Alexandrian texts. And so I say: [quote] “if the Greek variant is a [sub-quote] ‘reconstruction’ [end sub-quote] from the Latin, it might have been inaccurately so [sub-quote] ‘reconstructed’ [end sub-quote] as found in the Greek variant. Therefore, does the Latin reading of e.g., old Latin e (4th / 5th century, Africa), and Cyprian (d[ied] 258), which was intended as a Latin rendering of the Greek T[extus] R[eceptus], represent the text from which Greek scribes of the notoriously bad ancient Alexandrian School of North Africa and Arabia [sub-quote] ‘reconstructed’ [end sub-quote] the Greek reading of the variant? ... If so, was this an Alexandrian School [sub-quote] ‘reconstruction’ [end sub-quote] following paper damage e.g., paper loss, to the text in their manuscript? Or given that the founder of the *Dean Burgon Society* in the USA, Donald Waite, has argued that the Alexandrian Text shows the influence of [sub-quote] ‘gnostic heresies’ [end sub-quote], does it reflect an independent [sub-quote] ‘reconstruction’ [end sub-quote] by gnostic heresy influenced Alexandrian School scribes who considered [sub-quote] ‘the secret knowledge of Latin’ [end sub-quote] here somehow provided [sub-quote] ‘a superior reading to the Greek’ [end sub-quote] as e.g., a text whose variant they here manufactured at Mark 4:34 in order to use it among their

deluded followers to stress the idea that esoteric gnostic knowledge is given only to [sub-quote] ‘his own’ [end sub-quote] followers such as those then connected with the textual corrupters of the Alexandrian School?” [unquote]. [pause]

But unlike Part 1 of my Volume 6 on Mark 4 & 5, in Part 2 of Volume 6, which is like Part 3 of Volume 5, I look at readings of the Greek Received Text or in Latin, the *Textus Receptus* or “TR,” where that TR reading is something other than the representative Byzantine text. In the earlier Volumes 1-4 I integrated these type of readings in with the others, but if one goes to the updated Appendix 4 in Volumes 1-4, one will find in bold type those readings which are something other than the majority Byzantine Text, and then one can go from there to the main part of the textual commentary to look at them. But from Volume 5 onwards, I’ve more specifically segregated such readings, because of the misinformation put out by the USA based Dean Burgon Society which is incorrectly claiming that the Received Text of the King James Bible’s New Testament is always the Majority Byzantine text; or the misinformation of the UK based *Trinitarian Bible Society* which claimed in an article by Hembd in their *Quarterly Review* of October to December 2007 and January to March 2008, that the New Testament Received Text of the King James Version is the majority text except for [quote] “Greek minority readings in eight places” [unquote]<sup>63</sup>. The reality is that there’s a lot more than eight such places in the New Testament; and in this context, I would also refer the interested listener to an associated matter of some errors in Scrivener’s generally good text, that I deal with in Appendix 1 of each of my textual commentaries. And so I note in e.g., Volume 1 of my textual commentaries on Matthew 1-14, the *Textus Receptus* is something other than the Majority Byzantine Text at the following 33 places: Matthew 3:7,11; 4:10,18; 5:11a,27,31a,39b,47a; 6:18; 7:2,4,14a,15; 8:5,8a,15,25a; 9:4a,5b,27b,36; 10:8; 11:16b,23a; 12:6,8,35a; 13:14,15,28b; 14:19c & 22c. And I also refer to the longer Trinitarian reading of the Received Text in I John 5:7 & 8 which is upheld in the Preface, section 1, “Textual Commentary Principles,” subsection b, “The Received Text (Latin, *Textus Receptus*),” subdivision ii, “New Testament.” And so Volume 1 contains 34 places where the Received Text of the King James Bible is something other than the representative Byzantine text. Volume 2 on Matthew 15-20 has nine places<sup>64</sup>, Volume 3 on Matthew 21-25 has a further nine places<sup>65</sup>, and Volume 4 on Matthew 26-28, has a further eight places where the *Textus Receptus* is something other than the Majority Byzantine Text<sup>66</sup>. And so in my textual commentaries on the *Holy Gospel According to Saint Matthew* alone, there are 60 places where the *Textus Receptus* is something other than the Majority Byzantine Text. And to this must then be added Volume 5 on Mark 1-

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<sup>63</sup> Hembd, A., “An Examination of the New King James Version,” *TBS Quarterly Record*, Jan.-March 2008, Part 2, p. 39.

<sup>64</sup> Matthew 15:4b,25; 18:6,19a,29b; 19:5b,19; 20:23b Component 1; & 20:27b Component 1.

<sup>65</sup> Matthew 21:7c,28a,30b,33; 22:23 *Component 2*; 23:21,25; 24:27, & 25:44.

<sup>66</sup> Matthew 26:26b,33b,38,70; 27:35b,41b,42b; & 28:19.

3, where there are another 13 such places; and this Volume 4<sup>67</sup> on Mark 4 & 5 there are a further 6 such places.

And so the claims of the Majority Text *Dean Burgon Society* that the Received Text of the King James Bible's New Testament is always the Majority Byzantine Text are simply not correct. And indeed, John Burgon himself says in his 1896 work, *Traditional Text of the Holy Gospels*, [quote] "I am not defending the '*Textus Receptus*' ..., it is without authority to bind, ... it calls for ... revision," "upon the" basis of the "majority of authorities" [unquote]. And in Burgon's 1883 work, *The Revision Revised*, Burgon's great brag was this, [quote] "Again and again we shall have occasion to point out ... that the *Textus Receptus* needs correction<sup>68</sup>" [unquote]. And so we neo-Byzantines who uphold the Received Text of the King James Bible's New Testament, must reject the spurious claims of the *Dean Burgon Society*; and also the misinformation of the *Trinitarian Bible Society's* article by Hembd in which it is falsely alleged that the New Testament Received Text is the majority text other than for [quote] "Greek minority readings in eight places" [unquote]<sup>69</sup>. As I say, my Volume 4 on Matthew 26-28 alone has eight such places. And the *Trinitarian Bible Society* also erroneously claims that the Old Testament Received Text is the Hebrew Masoretic Text; whereas it's the starting point, not the finishing point, of the Old Testament Received Text. But I also maintain in harmony with Hebrews 5:14 that we should critically discern the good from the bad, and amidst the bad, not forget to thank God for the good. And overall, the *Trinitarian Bible Society* does a lot of good work for the King James Bible and Received Text, and so I do pray for, and in a general way, selectively support elements of their work. And so too, there's been some good and useful work done by the *Dean Burgon Society* that I thank God for. And you can read more on these issues in my Textual Commentaries at, for example, Volume 4 on Matthew 26 to 28, in the Preface section entitled, "\*Defence of the Received Text from 'KJV friends in error' in both the Dean Burgon Society and Trinitarian Bible Society - A minor modification to Appendix 4 format." [pause]

And so returning now to my Volume 6 on Mark 4 & 5, whereas in Part 1, the Received Text is agreed upon by both neo-Byzantines and also Majority Text Burgonites in antithesis to neo-Alexandrians; by contrast, in Part 2, the Greek Received Text of the 1611 King James Bible's New Testament as upheld by neo-Byzantines such as myself, is different to that argued for by both Majority Text Burgonites such as those of the New King James Version in their very incomplete Majority Text footnotes, and possibly also neo-Alexandrians following neo-Alexandrian Texts such as those of, for example, the English Standard Version, New International Version, New American Standard Bible, and so on. Thus in Volume 6, I so argue for the Received Text at, for example, Mark 4:4

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<sup>67</sup> I here said, "Volume 4" but I should have said, "Volume 6."

<sup>68</sup> See my Textual Commentaries, Vol. 1 (Matt. 1-14), Preface, section 4, "O Oh, the Burgonites are coming!"

<sup>69</sup> Hembd, A., "An Examination of the New King James Version," *TBS Quarterly Record*, Jan.-March 2008, Part 2, p. 39.

with the words, “of the air,” or at Mark 4:9a with the words, “unto them.” Now the type of neo-Byzantine Greek stylistic arguments used in Part 2 are very different to the simplistic type used by neo-Alexandrians who simply apply a set of artificial circular rules such as [voice change], “The shorter reading is generally the better reading,” or “the harder reading,” meaning the stylistically more incongruous reading, “is generally the better reading.” By contrast, neo-Byzantine textual analysis looks at stylistic Greek factors of the given writer, to see if in the first instance, there’s a clear and obvious textual problem with the representative Byzantine Greek text, and if so, how that textual problem can be remedied by a minority reading inside the closed class of New Testament Greek and Latin sources. And this type of stylistic analysis isn’t resolved in some short, overly simplistic application of arbitrary and circular rules, as it is in the neo-Alexandrian School. For example, my neo-Byzantine textual analysis in Volume 4 at Matthew 27:35b, for the words, “that it might be fulfilled which was spoken by the prophet, they parted my garments among them, and upon my vesture did they cast lots,” is a minority Byzantine reading found in less than about 10% of the Byzantine Greek manuscripts, and it takes up over a dozen pages of textual analysis in consideration of relevant Matthean Greek; and so likewise in Volume 6 in “Part 2,” these type of readings take up considerable time and space, as they are genuine textual analysis of the Greek as found in the Neo-Byzantine School, as opposed to overly simplistic short circular rules by persons unskilled in true textual analysis as found in both the Neo-Alexandrian School and Majority Text Burgonite School. For genuine textual analysis is not found in, for example, the rude and crude rules of the Neo-Alexandrian textual hackers. And I shall leave the interested listener to further look over these readings for himself in my textual commentaries. And even where the New Testament *Textus Receptus* is followed, an issue also arises of translation accuracy, so that the Authorized King James Version of 1611 is far more accurate than the so called *New King James Version* of 1982, as discussed in, for example, this Volume 6 of my Textual Commentaries, at Mark 5:33.

But let me also say that more generally on the principles of the methodology of the Neo-Byzantine School of New Testament Greek which underpins the *Textus Receptus* or Received Text of the King James Bible of 1611; firstly, its methodology includes a supernaturalist recognition of the Divine Preservation of Scripture in the closed class of New Testament sources of Byzantine Greek texts, Latin texts, and Greek or Latin church writers up to the sixteenth century. And so it upholds the teaching of I Peter 1:25, “the Word of the Lord endureth for ever”. And so this wouldn’t be accepted by anti-supernaturalist secularists. Secondly, the Neo-Byzantine School recognizes that God from time to time calls men to be Neo-Byzantine textual analysts, men who under God look at the relevant stylistic factors of the Greek, and so employ longer chains of logic in stylistic analysis of the Greek than one finds in the crude circular rules of the secularist’s Neo-Alexandrian School of pseudo textual analysis, and so once again, this is not something that the type of minds found in the debased contemporary formal academic world are generally capable of; and nor for that matter what the majority text Burgonites are capable of in their overly simplistic solution of a simple numbers count of all Greek manuscripts. Burgon himself included more than Greek manuscripts in his majority text count, but the contemporary Burgonite revisionists just count Greek texts. And so for reasons already elucidated upon in the wider secular society, these type of people do not

understand, let alone appreciate, something as intricately composed under God as the *Textus Receptus* or Received Text of the Authorized Version of 1611. And thirdly, our Lord and Saviour, Jesus Christ, says in his prayer of Matthew 11:20, “I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.” And so even though the generality of my fellow religiously conservative Protestant Christians also lack the requisite qualities, and requisite calling of God, to be Neo-Byzantine textual analysts, they can nevertheless appreciate and support our work, and uphold the New Testament Received Text of the King James Bible, if they humbly submit themselves to Almighty God, Father, Son, and Holy Ghost, one God in Trinity, and Trinity in unity, humbly submitting themselves to his infallible book, the Holy Bible, and the words of I Peter 1:25, “the Word of the Lord endureth for ever.” For if they do so, they will be convicted by the power of God the Holy Ghost, that God has preserved his Word in the *Textus Receptus*, and they will accordingly seek to honour and assist in what ways they can, those men clearly called by God to this task, such as, by the grace of God, myself, who stands in succession of such men as, for example, Stephanus of Geneva in Switzerland, Beza of Geneva, or the Elzevirs of Leiden in Holland. [pause]

And so having first considered some of the wider cultural factors that underpin the religious divide between a neo-Byzantine textual analyst, such as myself, and the neo-Alexandrians who create the corrupt New Testament texts behind the so called “modern” versions; and having secondly considered some of the principles of textual analysis of the Neo-Byzantine School; this now brings us to the third part of today’s sermon. And in this third part of today’s sermon, I wish to draw attention to the fact that with regard to the world’s six big false religions, namely, the apostate Christian, Romanism; infidel Judaism after the Stoning of St. Stephen in Acts 7; infidel Mohammedanism; infidel Sikhism; heathen Buddhism; and heathen Hinduism; while these are all covered by a general Biblical verse such as Revelation 21:8 which says that the “unbelieving” “shall have their part in the lake which burneth with fire and brimstone;” nevertheless, Protestant historicists believe only the first three, Romanism, together with some associated semi-Romanist Churches such as those of Eastern Orthodoxy or Puseyism, together with the religions of apostate Judaism and Mohammedanism, are specifically referred to in Biblical apocalyptic; and two of these are particularly isolated in the prophecies of Daniel and Revelation, namely, Roman Catholicism and Islam. And of course, I should mention Judaism in a pre-Christian era is also included in Biblical apocalyptic. Now this matter is further elucidated upon in my trilogy of sermons on the seven seals and seven trumpets of the Book of Revelation which is presently available on the internet at sermon audio; and a printed copy of them is available in Appendix 7 of Volume 5 of my Textual Commentaries which is available at my website. And the reason why these two big false religions of Romanism and Mohammedanism are isolated for special treatment is they both falsely claim to in some way represent the teachings of Jesus of Nazareth. And they both make their own particular attack on the authority of the Word of God; in the case of Romanism, by claiming that Romish tradition, and Popish Councils, and indeed the Pope of Rome himself, have an alleged authority *over* the Word of God as found in the Holy Bible; and in the case of Mohammedanism, through the false prophet of Mohammed and his Koran, as well as later Mohammedan

writings, they subvert and attack the authority of God's Word as found in the sixty-six canonical books of the Christian's Holy Bible.

As discussed in my book, *Creation, Not Macroevolution – Mind the Gap*, Volume 1, Part 2, Chapter 19, I consider the Genesis 11 Tower of Babel was located at Borsippa or *Birs Nimrud* which was part of Greater Babylon; and we have a historical record that Nebuchadnezzar built a Tower on the base of the old Tower of Babel<sup>70</sup>. And of this same King Nebuchadnezzar we read of a relevant vision given to him by God and explained to him by the prophet Daniel. For in Daniel chapter 2, we read of four great kingdoms, followed by the Second Advent of Christ, the first kingdom is the Babylonian Empire from the late 7th century B.C. to 536 B.C. . The second kingdom is the Medo-Persian Empire from 536 B.C. till the latter part of the 4th century B.C. with the rise of the third kingdom of the Grecian Empire. Then the fourth kingdom is the Roman Empire. The fourth Empire of Rome finds an initial application in Pagan Rome, followed by a later continuing application in Papal Rome. But that fourth empire of Rome is described in Daniel 2:33 as the two “legs of iron;” and this points with one leg to the Western Roman Empire whose capital was Rome, from which sprang the Romanist delusion under the Antichrist Pope of Rome; and the other leg points to the Eastern Roman Empire whose capital was Byzantium or Constantinople, from which sprang the Mohammedan delusion; and indeed, as more fully discussed in the third of my trilogy of sermons on the seven seals and seven trumpets of the Book of Revelation, the Bible prophesied in Revelation 9 some of the detail of how the Mohammedans took the Eastern Roman Empire's capital with the fall of Constantinople or Istanbul in 1453. And returning to that general image in Daniel 2, in which the two legs point to the Western Roman Empire and Eastern Roman Empire, we then find that both Romanism arising in one foot largely in the area of the old Western Roman Empire, and Mohammedanism arising in the other foot largely in the area of the old Eastern Roman Empire; that both Roman Catholicism and Islam are described in Daniel 2:43 as using racially mixed marriages to try and unite their spiritual empires; contrary to the express law of God as found in God's creation and segregation of the races into geographical areas and linguistic cultures as taught in such Biblical passages as Genesis 9 to 11; Deuteronomy 32:8; and Acts 17:26.

Now in this year's 2016 USA Presidential elections, neither main candidate is a

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<sup>70</sup> See *Creation, Not Macroevolution – Mind the Gap*, Volume 1 (2014, Printed by Officeworks in Northmead, Sydney, New South Wales, Australia, 2014), Part 2, Chapter 19 (<http://www.gavinmcgrathbooks.com>), where *Church of England Canon Andrew Fausset* (d. 1910) says, “Nebuchadnezzar's temple or tower of Nebo stood on the basement of the old tower of B[abel]. He says in the inscription, ‘the house of the earth's base [i.e., what Fausset calls, ‘the basement substructure’], the most ancient monument of Babylon I built and finished; I exalted its head with bricks covered with copper ... the house of the seven lights [i.e., the seven planets]; a former king 42 years ago built, but did not complete its head. *Since a remote time people had abandoned it, without order expressing their words*; the earthquake and thunder had split and dispersed its sundried clay.’ ... ” (Fausset's *The Critical and Expository Bible Cyclopaedia*; italics emphasis Fausset's & underlining emphasis mine).

born again Protestant Christian, and from the Christian perspective both main candidates leave a good deal to be desired, for example, we would condemn the fornication practices of Donald Trump which he has never publicly repented of<sup>71</sup>. Nevertheless, if one looks at the policies of Donald Trump on some selected key issues, for example, halting the immigration of Muslims, and opposition to the mass murder abortion industry, these are substantially better policies than are his opponent's. Donald Trump said he would temporarily stop Mohammedans from immigrating into the USA<sup>72</sup>. His proposal may be

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<sup>71</sup> E.g., when “in 2013 ... Mr. Trump owned the Taj Mahal Casino in Atlantic City he brought the first strip club to the area’s casinos,” and “he also repeatedly talked about how he could” fornicate with certain “women if he chose to.” “Mr. Trump’s current (and third) wife ..., has her own record in pornography ..., she posed nude in her years as a model” (R. Hagelin’s “Meet Donald Trump ...,” 28 Feb. 2016, <http://townhall.com/columnists/rebeccahagelin/2016/02/28/meet-donald-trump-the-king-of-sleaze-n2126157>). Given that he has been married three times raises the question of whether or not his two divorces were Biblically sound (Exod. 20:14; Deut. 24:1-3; Judg. 19:1,2; Mal. 2:14-16; Matt. 19:9; I Cor. 7:15), a matter I have not investigated. The fact that he owned a casino in recent years is also an additional concern as this means he endorsed the lust-idol of the god of gambling (Exod. 20:3-5,17; Matt. 6:24; Eph. 5:5; Col. 3:5). But against this must be weighed the fact that his opponent, silly Hilary Clinton, is e.g., a sex role pervert (Gen. 2 & 3; Exod. 20:17; Titus 2:5) who has consistently supported the mass-murder of millions of human beings in the form of abortion murder (Exod. 10:13); and so in terms of such a moral dilemma, Trump is clearly offering more for Christians than his opponent. But we can only hope and pray *that his policies are better than some elements of his life, and any Trump Presidency will prove as good as his promise* that under him, “Christianity will have power” (Reuters: Brian C. Frank’s “TRUMP: If I’m President ‘Christianity will have power’ in the US,” *Weasel Zippers*, 25 Jan. 2016 <http://www.weaselzippers.us/252844-trump-if-im-president-christianity-will-have-power-in-the-us/>; & Colin Campbell’s “TRUMP: If I’m President ‘Christianity will have power,’” 24 Jan. 2016 <http://www.businessinsider.com.au/donald-trump-christianity-merry-christmas-2016-1?r=US&IR=T>).

<sup>72</sup> Trump’s comments on this matter have not been entirely consistent or clear when looked at over time. E.g., in December 2015 his proposal was for “a total and complete shutdown of Muslims entering the United States until our country’s representatives can figure out what is going on” (Russell Berman’s “Donald Trump’s Call to Ban Muslim Immigrants,” *The Atlantic*, 7 Dec. 2015, <http://www.theatlantic.com/politics/archive/2015/12/donald-trumps-call-to-ban-muslim-immigrants/419298/>; emphasis mine); then in June 2016 he weakened this to another proposal in which he said he would “suspend immigration from areas ... where there is a proven history of terrorism” against the West, in a weakened form of his December 2015 proposal to ban all Mohammedans (Jeremy Diamond’s “Trump on latest iteration of Muslim ban: ‘You could say it’s an expansion,’” *CNN Politics*, 24 July 2016, <http://edition.cnn.com/2016/07/24/politics/donald-trump-muslim-ban-election-2016/>; emphasis mine). The ambiguity of language and policy seems to reflect playing politics, and he also appears to have been weakened in his resolve by his Vice-Presidential running

fairly criticized as being *too little, too late*, since he spoke only in terms of a temporary ban, when in fact, there should in the first instance, be a total ban with an immigration policy designed to build up the overall numbers of white Protestant Christians in the USA with a matching policy recognition that white culturally Christian Americans in the USA form the USA's American ethnic race around which their nation should be built up; and in the second instance, an emigration policy of ethnic cleansing to get out, for instance, the infidels, heathens, and coloureds, together with their descendants, who have come into the USA, especially, during the 20th and 21st centuries. But to the extent that Donald Trump's proposal was one *very small step in the right direction*; and to the extent that he also added a very reasonable measure for border control saying he wanted to build a wall to stop illegal entry by South Americans<sup>73</sup> who are mainly Mongoloid Romanists, frequently mixed race, and who have been pouring over the Mexican border into the USA; these two *very small steps in the right direction* were criticized by wicked and evil men who are opposed to *any step* in the *right* direction, no matter how small, and certainly these are woefully inadequate and unduly *small steps in the right direction* that Donald Trump is proposing. And so in an 18 February 2016 article of the *New York Times*<sup>74</sup>, the Antichrist Pope of Rome launched an attack on this USA Presidential candidate's relevant Christian values, in the words of II Thessalonians 2:10, working "with all deceivableness," as he alleged that "Donald Trump is [quote] 'not Christian' [end quote] if he wants to build a wall along the U.S.-Mexican border."

And in the context of Europe being recently flooded with Syrian refugees, most of whom are Mohammedan, some of whom belong to some professed form of Christianity; and all of whom should be resettled in similar Middle-East countries or Turkey, preferably on a temporary basis only, just like our Lord temporarily stayed with his mother and foster father in Egypt in Matthew 2; I note that the "Faith and Freedom" magazine of April & May 2016 produced by a Presbyterian Bible Church member, reports under the headline [quote] "Pope Francis tells Sovereign European Nations to 'Tear Down their Borders' for Muslim Migrants" [unquote], that at the European Union's "Charlemagne Prize," the Antichrist Pope of Rome, said [quote] "I dream of a Europe where being a migrant is not a crime but a summons to greater commitment on behalf of the dignity of every human being" [unquote]. And so we need to affirm the Genesis 9-

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mate candidate, Michael Pence, Governor of Indiana, who had sadly rejected Trump's earlier Dec. 2015 call for a total ban on Mohammedans (Theodore Schleifer's "Pence 'very supportive' of latest version of Trump Muslim ban," *CNN Politics*, 16 July 2016, <http://edition.cnn.com/2016/07/15/politics/mike-pence-donald-trump-muslim-ban/>).

<sup>73</sup> I here said, "South Americans," but I should have said, "Latin Americans and South Americans."

<sup>74</sup> Yardley, J., "Pope Francis Suggests Donald Trump is 'Not Christian'," *New York Times*, 18 Feb. 2016 ([http://www.nytimes.com/2016/02/19/world/americas/pope-francis-donald-trump-christian.html?\\_r=0](http://www.nytimes.com/2016/02/19/world/americas/pope-francis-donald-trump-christian.html?_r=0)). See also Editor Errol D. Stone, Innaloo City, Western Australia (website [www.faithandfreedom@westnet.com.au](http://www.faithandfreedom@westnet.com.au)); p. 10 citing Geoffrey Grider of [www.nowtheendbegins](http://www.nowtheendbegins) 18 Feb. 2016.

11 Biblical definition of a nation which is a combination of race and linguistic culture, and for Western lands such as the USA, UK, or Australia there should be a Protestant Christian culture, because one of the reasons that God created races was in order for us to know who should and shouldn't be in a given nation as a citizen; and so those who work for the elimination of all forms of racial discrimination are working with the Antichrist Pope of Rome in building a new Tower of Babel. And where the Protestant Historicist School of Prophetic Interpretation has been taken out of Protestant churches, and usually then replaced with the errors of Preterism or Futurism, this has removed a God ordained protection device against the ecumenical compromise with the Roman Church whore of Revelation 17, and semi-Romanist Church daughter whores of the Revelation 17:5 Roman Church "mother of harlots," for example, the Eastern Orthodox or Puseyite apostate Anglicans; and it's also removed a God ordained protection device against the inter-faith compromise, especially with Mohammedans, but also with apostate Jews.

And while I shall not today further develop relevant matters connected with the Protestant Historicist School of Prophetic Interpretation in regard to the Mohammedan delusion; or the Jewish delusion of apostate Judaism which has rejected the Messiah, Jesus Christ; I shall do so today on *Papists' Conspiracy Day*, with regard to the Romanist delusion. And so this now brings us to the fourth part of today's sermon in which some reference will now be made to the Second Advent; and to past, present, and future persecution by Romanists of Protestants and proto-Protestants, such as Jerome of Prague, 600 years ago in 1416; and also the five Protestants at Barletta, Italy, 150 years ago in 1866; and we shall also consider the fact that I understand the Holy Bible to teach that the martyrdoms of 1866 are prophetic types of the still future persecution of Protestants by the Papal Antichrist and Church of Rome in the future "mark of the beast" era.

And in this context, I note that 2016 is the 350th anniversary of the Great Fire of London, whose terminus is remembered with reference to "Pye Corner" at Giltspur Street, London, UK, where a monument commemorates, [quote] "the staying of the great fire which beginning at Pudding Lane, was ascribed to the sin of gluttony when not attributed to the Papists" [unquote]. Now we are taught in the prophetic maxims of Mark 13:8, that any "troubles" in this world "are the beginnings of sorrows" as they are a general warning that types the future trouble men will face if they do not accept "the gospel" of Mark 13:10, on the Day of Final Judgment at the Second Coming of Christ as taught in Mark 13:32-37 when in the words of the *Apostles' Creed* Christ "shall come to judge the quick and the dead."

Today is *Papists' Conspiracy Day*, Saturday 5 November, 2016, and by convention, various Protestant Christian confessors and martyrs can be remembered on this day, for example, on my textual commentaries website, one can see a photo I took when I was at Bonfire Night at Lewes in England on 5 November 2008, showing seventeen blazing crosses that were carried in procession, one for each of the Protestants of Lewes made Marian martyrs by the Romish queen, Bloody Mary, whose reign of terror went from 1553 to 1558. And in that context, I note with reference to one of the many Marian Martyrs recorded in *Foxe's Book of Martyrs*, that this year of 2016 is the 460th anniversary of the martyrdom in 1556 of His Grace Thomas Cranmer, who was the

first Protestant Christian Archbishop of Canterbury and liturgist of the 1552 Protestant prayer book now preserved for us in the Anglican 1662 *Book of Common Prayer*.

And 2016 is also the 150th anniversary of the martyrdom of five Protestants at Barletta, Italy, in 1866. And the photos for this Volume 6 of my Textual Commentaries, include ones that I took over three trips that I thank God I was privileged to take to Barletta in 2001 and 2002; and this includes a plaque in Barletta's only Protestant Church, which is a Baptist Church, to these five Protestant Christian martyrs erected in 1966 on the 100th anniversary of their martyrdom by Papists. And as more fully discussed in both the Appendix of my book, *The Roman Pope is the Antichrist*, which is available on my website; and also my sermon of 20 September 2012, entitled, "The mark of the beast – 666," a printed copy of which is available in Appendix 7 of Volume 5 of my Textual Commentaries, and an audio-recorded form of which is available at Sermon Audio; the Bible teaches that these Protestant martyrs of Barletta in 1866, are prophetic types of the still future persecution of Protestants by the Papal Antichrist and Church of Rome in the future "mark of the beast" era. For the great 1260 day-year prophecy of Daniel 7, spans from 607 A.D. with the formation of the Roman Papacy which was simultaneously the formation of the Office of Antichrist, and on inclusive reckoning terminates in 1866; which is the general era referred to in Daniel 7:26 when "the judgement shall sit, and they shall take away his dominion, to consume and to destroy it unto the end," with the loss of the Papal States from 1860 to 1870. And in the midst of this judgment, as a manifestation of how in Daniel 7:25 the Romanists under the Roman Pope "shall wear out the saints of the most High" during this 1260 days, there was the martyrdom of these Protestants at Barletta in 1866.

But contextually, around the terminus of the 1260 day-year prophecy spanning on inclusive reckoning from 607 to 1866, the judgment of the Papal states from 1860 to 1870 when in the words of Daniel 7:26 "the judgement shall sit, and they shall take away his dominion," are a prophetic type of the still future Final Judgment; and so this also means that the martyrdom of those Protestant Christians at Barletta in 1866, is also a prophetic type of the still future persecution by the Papal Antichrist of God's saints during the Revelation 13 "mark of the beast" era. For in Revelation 13:3, Antichrist's "deadly wound was healed," and so following his loss of temporal power with the loss of the Papal States from 1860 to 1870, the Roman Pope got back temporal power with the Vatican City State in 1929. And we know from Revelation 13, that there's to be the still future making of confessors and martyrs by the Church of Rome in the "mark of the beast" era in connection with a future Popish idol and world-wide Roman Catholic Inquisition to make the whole world Romanist, which will only be brought to an end by the Second Advent of our Lord and Saviour, Jesus Christ. [pause]<sup>75</sup>

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<sup>75</sup> While I am not dogmatic on the matter, and allow that I may be wrong, on the presently available data I consider the most likely possibility is that "the mark of the beast," "666" refers to a future Roman Catholic statue of Mary that is able to come to life and perform miracles, and which points people to the Pope as having a "universal" jurisdiction as "the Vicar of the Son of God." See my sermon, "The Mark of the Beast – 666," Mangrove Mountain Union Church, 20 Sept. 2012, in Textual Commentaries, Vol.

And so this is the 150th anniversary year of the martyrdom of Protestants by Papists at Barletta, Italy, in 1866, as recorded in, for example, Bramley-Moore's 1867 edition of *Foxe's Book of Martyrs*, published by Cassell, Patter, and Galpin in London, UK, in the chapter entitled, [quote] "The Massacre of Protestants at Barletta, in 1866" [unquote], at pages 715 to 719; although I should mention that there was some initial confusion over just how many Protestants were killed, and that's reflected in this chapter which went to print not long after these events, and the correct final figure given in *The London Times* on 4 & 6 April 1866, was 5 killed on the spot with 1 later dying from their wounds, and [quote] "the number of wounded has been estimated to be as large as 70, and certainly is considerable" [unquote]. And so there were about 66 people wounded, and 6 killed. But one of these was an accidental killing of a Romanist by the hot-head mixed race Italians or "Italianos," and so there were in fact five Protestant Christian martyrs. And while these Protestant martyrs found in Bramley-Moore's edition of *Foxe's Book of Martyrs*, have like so many of the proto-Protestant and Protestant martyrs been forgotten in increasingly apostate Protestant churches involved in the ecumenical compromise with Romanism, in an era of such apostasy, where the Protestant Historicist School of Prophetic Interpretation has also been sadly taken out of so many Protestant churches; I nevertheless think we would do well to ponder and remember these Protestant martyrs of Barletta Italy in 1866 on this 150th anniversary year of 2016, because they are prophetic types of what will happen to so many religiously conservative Protestant Christians, just afore Christ's Second Advent, when the Revelation 13 "mark of the beast" is given out, in the context of a world-wide Roman Catholic Inquisition and associated miracle working Popish idol, as the governments of the world decide to make the whole world Romanist. Those who wish to forget *Foxe's Book of Martyrs* and our Protestant martyrs, such as those of Barletta, Italy, 150 years ago in 1866, are forgetting not just the past, but also what is presently in 2016 the prophetic future. [pause]

The Papal Antichrist is described in II Thessalonians 2:3 as "that man of sin," and his sin certainly includes his promotion of violations of the sixth commandment of the Holy Decalogue of Exodus 20, "Thou shalt not kill." Indeed, the Roman Church is even now doing what it can to prepare the way for this future murderous world-wide Romanist Inquisition. For instance, in 1995, Pope John-Paul II canonized Sarkander, thus giving him the title "Saint" in Romanism, and Sarkander, the butcher of Czech who died in 1620, was involved in Moravia in Czech in forced "conversions" of Protestants to Roman Catholicism, and he was a *mass murderer* of Protestants. Pope John-Paul II who canonized this Protestant mass murdering Inquisition figure died in 2005, in turn, he was himself then canonized by the incumbent Pope Francis in 2014. Invited guests at this sickening event in 2014 included not only the shameful attendance of the Australian Minister of Education, the Papist, Christopher Pyne; but also many Heads of Government and Heads of State, for example, the Roman Catholic President of Zimbabwe, Robert Mugabe, who according to the UK's BBC programme *Panorama* of March 2002 has

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5 (Mark 1-3), Appendix 7, oral recorded form presently available at <http://www.sermonaudio.com/kingjamesbible>.

been involved in committing mass murder during his time as dictator of Zimbabwe, and the *London Times* of 12 June 2008, said that Mugabe's Militia murdered the wife of his political opponent, Patson Chiporo, by first cutting off her hands and feet, and then burning her alive with a petrol bomb<sup>76</sup>. And so we see how in the words of Revelation 13:3, "all the world wondered after the beast," as the incumbent Pope Francis continues to be glorified in the media in this very year of 2016, even though in 2014 at a ceremony attended by his guest, the murderous black Roman Catholic President of Zimbabwe, Robert Mugabe, Pope Francis canonized Pope John-Paul II, who had in turn promoted Inquisition mass murder of Protestant Christians by canonizing in 1995 Sarkander, the butcher of Czech, who was involved in the mass murder of Protestants who refused to convert to Romanism. [pause]

And in this context I also note persecution in this year of 2016 against Evangelical Protestants by those in the Revelation 17:5 Roman Church "mother of harlots." Here I note that the Romanists' Unholy Inquisition officially existed in the South American<sup>77</sup> land of Mexico from 1571 to 1820, but the Anglican Diocese of Sydney magazine, *Southern Cross*, in July *this year* of 2016 in an article entitled, [quote] "Mexican Protestants targeted" [unquote]<sup>78</sup>, says [quote] "There has been a fresh outbreak of persecution of Mexican Christians who have left ... village churches" [unquote], which the article says are Roman Catholic "village" Churches [quote] "that mix local paganism" [unquote] with Romanism. To which I would add that Romanism is itself a mix of paganism and Christianity, so that these type of South American<sup>79</sup> syncretism practices are consistent with the wider Romish religion. And the *Southern Cross* article of July 2016 continues, [quote], "The persecution is centred on the southern Mexican state of Chiapas, in which Protestant converts have been harassed, and in some cases expelled from their villages. Mexican authorities have been turning a blind eye ... . Protestant Lauro Perez Nunez has only recently been permitted to return to his village after being ordered to leave last year. Nunez has been arrested and detained several times ... . Hundreds of other Protestants face eviction for refusing to contribute to local religious festivals" [unquote], and of course, these are Romish festivals in predominantly Roman Catholic Mexico. This article also reports Protestants being [quote] "thrown out of their

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<sup>76</sup> "Canonization of Pope John XXIII and Pope John Paul II," *Wikipedia* ([https://en.wikipedia.org/wiki/Canonization\\_of\\_Pope\\_John\\_XXIII\\_and\\_Pope\\_John\\_Paul\\_II](https://en.wikipedia.org/wiki/Canonization_of_Pope_John_XXIII_and_Pope_John_Paul_II)); "Christopher Pyne," *Wikipedia* ([https://en.wikipedia.org/wiki/Christopher\\_Pyne](https://en.wikipedia.org/wiki/Christopher_Pyne)); & "Robert Mugabe," *Wikipedia* ([https://en.wikipedia.org/wiki/Robert\\_Mugabe](https://en.wikipedia.org/wiki/Robert_Mugabe)), citing *Panorama*, "Mugabe: The prince of silence," BBC, UK, 10 March 2002, & Raath, J., "Robert Mugabe's militia burn opponent's wife alive," *The Times*, 12 June 2008.

<sup>77</sup> I here said, "South American," but I should have said, "Latin American."

<sup>78</sup> "Mexican Protestants targeted," *Southern Cross*, The news magazine for Sydney Anglicans, (Published by Anglican Media, Sydney,) Vol. 22, No. 5, July 2016, p. 13 (emphasis mine).

<sup>79</sup> I here said, "South American," but I should have said, "Latin American."

homes by villagers carrying sticks, machetes and guns. Their homes were destroyed and the entrance to the village placed under guard to prevent their return. They are now trying to survive living in the mountains outside the village” [unquote]; which reminds me of the way the proto-Protestant Waldensians who after the Reformation became Protestants, lived, for example, in the mountains of Terre Pellice near Turin in Italy so as to try and escape Romish persecution, as recorded in *Foxe’s Book of Martyrs*. And this *Southern Cross* Anglican magazine article of July 2016 also says, [quote] “Despite protests in the regional capital city of Chiapas, Tuxtla Gutierrez authorities still have not acted” [unquote]. And so we are once again reminded that when at the governmental level either the semi-Romanists or the Romanists Proper have the power to do so, such as the Papists in the southern Mexican state of Chiapas, there’s a strong tendency for them to persecute Protestants. [pause]

Twelve months ago today, on *Papists’ Conspiracy Day*, the 5th of November 2015, special reference was made in my sermon dedicating Volume 5 of my Textual Commentaries on Mark 1-3, to the 600th anniversary of the martyrdom of John Huss of Bohemia in modern day Czech in 1415. And today, on *Papists’ Conspiracy Day*, the 5th of November 2016, special reference is also to be made to the 600th anniversary year of the martyrdom of the proto-Protestant, Jerome of Prague in modern day Czech on the 30th of May 1416. Jerome of Prague, went to Oxford University in 1402, where he became a follower of the Morning Star of the Reformation, John Wycliffe. Indeed, he copied out a couple of Wycliffe’s treatises, which he took back to Bohemia in modern day Czech, and the *Trinitarian Bible Society’s Quarterly Record*, of July to September 2015, says that Jerome of Prague [quote] “firmly declared that without study of Wycliffe, students would never find the true root of knowledge” [unquote]<sup>80</sup>. And in classic Protestant hagiology, Jerome of Prague is considered in connection with John Huss of Bohemia, for he was the “assistant” of John “Huss” “in the work of reformation” “in Bohemia” in modern day Czech, as recorded in the chapter on Jerome of Prague in *Foxe’s Book of Martyrs*. Now I thank God that I visited relevant sites for both Huss of Bohemia and Jerome of Prague in 2004, and you’ll find some relevant photos in both Volumes 5 & 6 of my Textual Commentaries from Czech and Constance in Germany where Huss was martyred in 1415, and Jerome of Prague martyred in 1416.

And so we read in *Foxe’s Book of Martyrs* of how Jerome of Prague was “seized” and taken prisoner in connection with the events at the Romanist *Council of Constance* in Germany, and “conveyed in irons, and on his way, was met by the Elector Palatine, who caused” him to be fast bound as “a long chain” was “fastened” upon him, “by which he was” cruelly “dragged, like a wild beast, to the cloister, whence, after some insults and examinations,” Jerome of Prague was “conveyed to a tower, and fastened to a block, with his legs in stocks,” in which “he remained eleven days and nights, till, becoming dangerously ill, they, in order to satisfy their malice still further, relieved him from that

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<sup>80</sup> Hallihan, C.P., “*John Hus (Jan Husinec) 1369-1415*,” *TBS Quarterly Record*, No. 612, 2015, pp. 40-49, at pp. 43-44.

painful state<sup>81</sup>.” Among other things, the Papist *Council of Constance* charged him with being [quote] “a derider of the Papal dignity,” “an opposer of the Pope” [unquote]<sup>82</sup>. And as further recorded in *Foxe’s Book of Martyrs*, “They had ... prepared for him a cap of paper painted with red devils, which being put on his head, he said, ‘Our Lord Jesus Christ, when he suffered death for me, a most miserable sinner, did wear a crown of thorns upon his head; and I, for his sake, will wear this cap.’ ... On his way to the place of execution, he sang several hymns; and on arriving at the spot where Huss had suffered, kneeled down and prayed fervently,” for he was martyred in 1416 at the same spot that Huss had been martyred at the previous year. “... When the flames enveloped him he sang a hymn; and the last words he was heard to say were” in Latin, in which the word “flammis” from “flamma” is a *double entendre* meaning both literal “flames” into which Jerome of Prague was going, and also figurative “fires of love<sup>83</sup>” for he was being martyred because of his love of Christ. And so giving both my English translation of the Latin, and the original Latin, Jerome of Prague’s last words at the place of his martyrdom in 1416 were sung, [chant, hands open] “Hanc animam in flammis affero, Christe tibi;” “This soul in the flames, in the fires of love, I bring unto thee, O Christ;” “Hanc animam in flammis affero, Christe tibi;” “This soul in the flames, in the fires of love, I bring unto thee, O Christ<sup>84</sup>” [pause]

Let us pray. [pause]

Almighty God, we thank thee for thy holy gospel of grace alone, faith alone, and Scripture alone, on this 2016 yearly eve of the 500th anniversary next year in 2017 for the recovery of the great gospel of justification by faith alone, and overriding authority of Scripture alone, at the time of the Reformation under Martin Luther and the other Protestant Reformers. And on this *Papists’ Conspiracy Day*, Saturday the 5th of November, 2016, also known as *Gunpowder Treason Day*, and where it is celebrated with night-time fireworks as *Bonfire Night*, we remember and give thee thanks, for all thy proto-Protestant and Protestant confessors and martyrs. In this year of 2016, most specially do we remember the 600th anniversary of Jerome of Prague, who like his Christian comrade John Huss in the previous year of 1415, was in 1416 burnt at the stake

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<sup>81</sup> Bramley-Moore’s edition of *Foxe’s Book of Martyrs*, Cassell, Patter, and Galpin, London, UK, 1867, at pp. 159-165.

<sup>82</sup> *Foxe’s Book of Martyrs*, as edited by William Forbush in 1926, abridged edition of 2004, Hendrickson, Massachusetts, USA, pp. 180-184 at p. 182.

<sup>83</sup> Woodhouse’s *The Englishman’s Pocket Latin-English & English-Latin Dictionary* (1913), *op. cit.*, p. 71 (“flamma”).

<sup>84</sup> Bramley-Moore’s edition of *Foxe’s Book of Martyrs*, *op. cit.*, at pp. 163 & 165 (emphasis mine; Latin translation mine).

by declaration of the Roman Catholic Council holden at Constance for professing the Gospel of our Lord Jesus, as recorded and set forth for us in *Foxe's Book of Martyrs*; and also we remember the 150th anniversary of the Protestant martyrs of Barletta, Italy, who were murdered by Romanists in 1866. O Lord, be pleased, to use this neo-Byzantine Received Text textual commentary Volume 6 on the holy Gospel of St. Mark chapters 4 & 5, and all other textual commentaries in this series to the honour and glory of thy holy name. We praise thee, O Lord, for thy Divine Preservation of Holy Scripture that compliments thy Divine Inspiration of Holy Scripture. In thy "merciful kindness," O Lord, look with favour upon this textual commentary Volume 6 upholding the Received Text and Saint James Version of the Holy Bible of 1611; and in doing so, O gracious Lord, forgive me through the blood of Christ for any blemishes or imperfections which due to the frailty of my fallen, sinful, human nature may be found in this or any other volume, blessing it still to thy glory for the general good that is in it. And this we pray, through our only Lord and Saviour, Jesus Christ. *Amen.*

Service: At Start of service, song: "God Save the Queen."  
*Te Deum* (/ *Te Deum Laudamus*, from 1662 *Book of Common Prayer*).  
The Lessons: Romans 13:1-7; St. Luke 9:51-56.  
Before Sermon: Sing Psalm 124. After Sermon: Sing Psalm 125.

The Lessons (from the Authorized Version of 1611) & Psalms (from the Anglican 1662 *Book of Common Prayer* Psalter), are taken from the 1662-1859 Anglican Office of *Papists' Conspiracy Day* (continued without an Office since 1859 in night-time celebrations as Bonfire Night e.g., throughout England).

SERMON AUDIO Information (<http://www.sermonaudio.com/kingjamesbible>).

Speaker: Gavin McGrath

Full Title: King James Version – Vol. 6 Textual Commentary (Mark 4 & 5)

Subtitle/Series: Papists' Conspiracy Day 2016

Short title: KJV Textual Commentary Vol. 6

Date Preached: 11/05/2016

Bible Texts: Romans 1:22; 1 Peter 1:25

Event Category: Teaching

Source: Mangrove Mountain Union Church

**Brief Overview:**

Gavin says, "Today's sermon has a fivefold presentation focus, although the ultimate focus in all five is on Almighty God 'one God in Trinity, and Trinity in unity' [Athanasian Creed]. Firstly, some wider cultural factors that underpin the religious divide between the Neo-Byzantine School of textual analysis which upholds the New Testament Received Text of the 1611 King James Bible, & the Neo-Alexandrian School which creates the corrupt New Testament texts behind so called 'modern' versions. Secondly, some of the principles of textual analysis of the Neo-Byzantine School; thirdly, the Protestant historicist School on Roman Catholicism & Islam; fourthly, some past, present, & future persecutions by Romanists of Protestants; & fifthly, I shall then dedicate Volume 6 of my neo-Byzantine textual commentaries on the holy Gospel according to St. Mark chapters 4 & 5." Under this fourth matter Gavin says, "on *Papists' Conspiracy Day*," 2016 "with regard to the Romanist delusion ... some reference will now be made to the Second Advent; & to past, present, & future persecution by Romanists of Protestants & proto-Protestants, such as Jerome of Prague, 600 years ago in 1416; & also the five Protestants at Barletta, Italy, 150 years ago in 1866; & we shall also consider the fact that ... the martyrdoms of 1866 are prophetic types of the still future persecution of Protestants by the Papal Antichrist & Church of Rome in the future 'mark of the beast' era." And "Jerome of Prague's last words at the place of his martyrdom in 1416 were sung in Latin, "Hanc animam in flammis affero, Christe tibi;" meaning, "This soul in the flames, in the fires of love, I bring unto thee, O Christ."

Keywords: secularism Fawkes Burgon Received Text Wycliffe Jerome Prague Mark Beast

### Appendix 6: Corrigenda to Former Volumes 1-5.

*The only man who never makes a mistake,  
is the man who never attempts anything;  
but in fact, that is his great mistake.  
For life includes making mistakes,  
and learning from them.*

*Corrigenda to Volume 6 (Mark 4 & 5).* The following corrigenda changes are integrated into present internet copies of Volumes 1-5, but will need to be made to earlier printed copies in this textual commentary series. Pagination and footnote numbering corresponds with legal deposit printed library copies at the NSW State Library in Sydney (Volumes 1-6), National Library of Australia in Canberra (Volumes 1-6), Sydney University (Volumes 1 & 2), and Moore Theological College in Sydney (Volumes 3-5 – Evangelical Anglican, affiliated with the Anglican Diocese of Sydney; Computer Disc only from Volume 6 onwards at MTC). In addition to those library copies on the *Australian Continent*, intercontinental library copies are also available on the *Asian Continent* (Far Eastern Bible College in Singapore – Presbyterian, affiliated with Bible-Presbyterian Churches); *African Continent* (George Whitfield College, Cape Town, South Africa – Evangelical Anglican, affiliated with the Church of England in South Africa); the *Americas on the North American Continent* (Bob Jones University, South Carolina, USA – non-denominational Protestant; Grace College & Seminary, Indiana, USA - affiliated with the Fellowship of Grace Brethren Churches; and Wisconsin Lutheran Seminary, Wisconsin, USA – Lutheran, affiliated with the Wisconsin Evangelical Lutheran Synod); and *the British Isles & European Continent* (The British Library, London, UK - state library in country with an Established Anglican Church, Volumes 1-4; & Evangelical Library, London, UK - non-demoninational Protestant, Volumes 5-6).

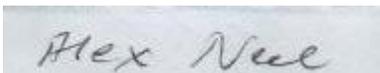
*General name change in Volumes 1-5:* There has been a good deal of struggle'n'strain over the last couple of years as to whether my friend Alex Neil (b. 24 May 1929) should be called "Alek" or "Alex," and this may be related to a combination of age coupled with various stresses of life e.g., most recently, the stress and pain he suffered over the "pass[ing] away" (Jas. 1:10) of his wife in Dec. 2014. After G. Alex Neil orally told me his name was "Alek" not "Alex," and I changed this in Appendix 7 of Vol. 5., in Jan 2016, he orally said he "must have been dreaming" and in fact it was "Alex." This variation is also to some extent seen in written form in a letter to me after orally saying it was "Alek" which he signed as "Alek" in October 2015 as follows:



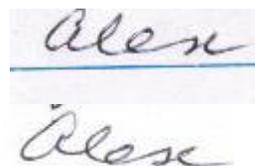
And this is also seen in the following "Alek" signature, below.



Then in Jan. 2016 he said his name was “Alex” and wrote it as follows on the envelope:



And at other times, he has signed his name in an ambiguous looking way:



I am somewhat baffled by these fluctuations. He is in senior years as an octogenarian aged 86, so is this variation part of old age? (If so, he more generally is mentally cogent.) Or is this a temporary instability caused by some unusual event? (If so, I note e.g., he experienced a traumatic event with the death of his wife in Dec. 2015, an event which has at times noticeably affected him.) Or is this his humour? (If so, he does not seem to smile, or put this in a jocular manner.) Or is this something else I am not aware of resulting in a fluctuation preference? I am not really sure what to make of all this; although on the data presently available to me, I think the most likely possibility is that he has experienced a traumatic event with the death of his wife in Dec. 2015, and at times this has noticeably affected him. Since for so long I called him “Alex,” and since he then said to me in Jan. 2016 that on the one hand, he “must have been dreaming” when he said it was “Alek;” but on the other hand, it “didn’t matter” and he was happy to be called either; I have decided to go back to “Alex,” with his full name being Gordon Alexander Neil. (And on the basis that this given name is an abbreviation of his second name, “Alexander,” I have decided to hereafter leave it as “Alex” if there are any further fluctuations on this matter in the future.) Thus all references changed in the Appendix 7 of Volume 5 are now changed back before the Volume 5 changes (see Volume 5 for these itemizations); and also make the following changes: Vol. 5 Appendices (Roman numerals): p. lxxvii at “Alek” + footnote, “In this paragraph I here said, ‘Alek’ (thrice ) but I should have said, ‘Alex’ (thrice).” “Alek” > “Alex” pp. lxxii, xciii, cclxx, ccxvi, cccxxiii; & at p. xcvi, after “**Volume 1-4**” add “[2016 update: for the “Alex” / “Alek” issue see Volume 6, Appendix 6.]” Vol. 2, Preface p. xlviii, “Alex (b. 24 May 1929)” > “Gordon Alexander Neil (b. 24 May 1929), known as Alex Neil”.

**Vols. 1-5** at Preface section, “Transliterations of Greek letters into English letters”

Xi	X ξ =	X x > Xi	Ξ / ξ ξ =	X x
				(pronounced z as in xenelasia)

**Vol. 1:**

Preface, pp. lxi & lxii, “Jerome’s *Latin Vulgate* (4th and 5th centuries)” > “Jerome’s *Latin Vulgate* (5th century for earliest Vulgate Codices in the Gospels)”;

Preface, p. xcix, “Walter Do Gruyter” > “Walter De Gruyter”.

Dedication, p. ccxciii, “eight” > “eighth” at “(6) Figures historically connected with France up to the early eight century”.

“Jerome’s Latin Vulgate (4th / 5th centuries)” > “Jerome’s Latin Vulgate (5th century),” *passim*.

“Jerome’s Latin Vulgate (4th / 5th centuries)” > “Jerome’s Latin Vulgate (5th century),” *passim*.

p. 168 (Matt. 8:18), “St. Jerome’s Vulgate (4th / 5th centuries)” > “St. Jerome’s Vulgate (5th century for earliest Vulgate Codices in the Gospels)”.

p. 139 (Matt. 7:22),  
“one of the two leading Alexandrian text’s” > “one of the two leading Alexandrian texts”.

p.167 (Matt.8:18), “one of the two leading Alexandrian text’s” >  
“one of the two leading Alexandrian texts,”.

p. 229 (Matt. 10:10b), “Saint Jerome’s Vulgate (4th / 5th centuries)” > “Saint Jerome’s Vulgate (5th century for earliest Vulgate Codices in the Gospels)”

**Vol 2:**

Preface, p. xcvi, + space < 1988 so “The Bible For Today, New Jersey, USA,1988” > “The Bible For Today, New Jersey, USA, 1988”.

p. 1 (Matt. 15:2), “Jerome’s Latin Vulgate (4th / 5th centuries)” > “Jerome’s Latin Vulgate (5th century for earliest Vulgate Codices in the Gospels)” &  
“Jerome’s Latin Vulgate (4th / 5th centuries)” > “Jerome’s Latin Vulgate (5th century),” *passim*.

Appendices p. xlvi (Matt.20:15a),  
“one of the two leading Alexandrian text’s” > “one of the two leading Alexandrian texts”.

**Vol. 3:**

Website photos, Vol. 3, Photo 36, “Rev. Mr. Rawlinson” > “Canon Rawson”

Website Vol. 3, Photo 37, at “the middle of ‘the altar,’” > “the middle of the so called ‘altar’ (which is in fact no ‘altar’ at all)”

Website Vol. 3, Photo 38, add at start (before, “The Table at the Communion” etc.), “In harmony with the Biblical teaching of Cranmer’s Protestant prayer book of 1552 as preserved for us in the 1662 prayer book, there is no so called ‘altar’ in the church, but rather a Table, known by such names as, “The Lord’s Table” (I Cor. 10:21), “the Table,” “the holy Table,” “the Chancel Table,” or “the Communion Table.”

Website Vol. 3, 3rd last photo, change “Alek” to “G. Alex” at “Alek Neil (left),” etc. .

p. 7 (Matt. 21:6), “Jerome’s Latin Vulgate (4th / 5th centuries)” > “Jerome’s Latin Vulgate (5th century for earliest Vulgate Codices in the Gospels); & “Jerome’s Latin Vulgate (4th / 5th centuries)” > “Jerome’s Latin Vulgate (5th century),” *passim*.

p. 230 (Matt. 23:25) “*Preliminary Textual Discussion.*  
*Principal Textual Discussion.*”  
 > “*Principal Textual Discussion.*”  
 + remove one space under this heading

Appendices, p. cx, footnote “(Sergius Paullus)” > “(Sergius Paullus / Paulus)”

#### **Vol. 4:**

Preface p. 48, just before paragraph starting, “In this *Jack Moorman verses James White* television debate of 2011,” add the following paragraph:

[UPDATE 2016: I was contacted by email of 23 August 2016 from Nick Sayers saying he was “doing a study on Revelation 16:5” and from the internet “came across ... your statements,” *supra*. He said, “I would like to clarify ...,” “Were you focusing on the *Kurie*, or ... *esomenos* ... . From my understanding White was debating for *osios* against *esomenos*.” I replied in email of 30 Aug. 2016, “The reference here is to ‘O Lord’ found in the Greek (Greek, *Kurie*, masculine singular vocative noun, from *Kurios*), of Minuscule 2049 (Hoskier’s 141) at Rev. 16:5; and the Latin, ‘*Domine* (masculine singular vocative noun, from *Dominus*)’ in the *Book of Armagh*, and St. Jerome ... in: Migne (Latin Writers Series) (1846 Paris Edition), *PATROLOGIA*, Vol. 29, p. 863 (B. Joannis Apostoli Apocalypse, Cap. XVI, D) (Latin). I was not making any reference to *esomenos* (<shalt be,> AV). But thanks for pointing out the ambiguity of White’s statement ..., ... without having now looked into the matter exhaustively, once again, it is clear that White would still be off target as the Latin *futurus* of *Beatus* (referred to in Hoskier at Rev. 16:5), equates the Greek *esomenos*, and so this reading does have manuscript support within the closed class of Greek and Latin sources used for the TR.” *Beatus* is an 8th century Latin writer and in *The*

*Apocalypse Text of the Spanish Commentary of Beatus*, from a manuscript in the Morgan Library of New York, USA, at page 52 one finds Beatus's Latin reading of *futurus*, cited by Hoskier, *supra*. A copy of this may be found at the British Library in London, shelf mark 3042aac4.]

pp. 1-2 (Matt. 26:3), "Jerome's Latin Vulgate (4th / 5th centuries)" > "Jerome's Latin Vulgate (5th century for earliest Vulgate Codices in the Gospels)"; & "Jerome's Latin Vulgate (4th / 5th centuries)" > "Jerome's Latin Vulgate (5th century)," *passim*.

### **Vol. 5:**

Title pages, ii, "Wednesday 31 Oct., 2012" > "Thursday 5 November 2015"

Preface p. xxi, "Rom .16:1-24" > "Rom. 16:1-24".

Part 2 at Mark 2:16b-3:35a, *passim*, "one of the two leading Alexandrian text's" > "one of the two leading Alexandrian texts".

p. 154 (Mark 2:20), "Jerome's Latin Vulgate (4th / 5th centuries)" > "Jerome's Latin Vulgate (5th century for earliest Vulgate Codices in the Gospels)"; & "Vulgate (4th / 5th centuries)" > "Vulgate (5th century)," *passim*.

p. 301 (Mark 1:16b), + space between "Mark" & "1", so  
"reading at Mark1:16b" > "reading at Mark 1:16b".

p. 307 (Mark 2:9b), "Stephanus (1550 & 1565), Beza (1598)" > "Stephanus (1550), Beza (1565 & 1598)".

Appendices, p. xiii, at "**MARK 3:12** ... *poiesosi* ('they should make,' word 3, subjunctive active aorist, 3rd person plural verb, from )," after "from" + "*poieo*".

Appendices, p. lxxxvii, at "1378" + footnote,  
"I here said, '1378' but I should have said, '1387'."

Appendices, pp. cccxvii, cccxxix, & ccclxxxviii, at "Rodwell's 1867" + footnote,  
"I here said, '1867,' but I should have said, '1876'."

Appendices, p. cccxvii, at "the following verse 16 of an 'army of horsemen'" add  
footnote:

Here I said, "Contextually, the definite article before the *horan* meaning 'hour' is distinguishing one *class of objects* in an accumulative time period numbering 390 years, from another *class of objects* in the following verse 16 of an 'army of horsemen'." But I should have said, "Contextually,

the definite article before the *hōran* meaning ‘hour’ is distinguishing one *class of objects* in an accumulative time period numbering 391 years. Sometimes the definite article is used for a generic class. Thus rather than distinguishing one person or one thing from others, it acts to distinguish *one class* of objects from *other classes* of objects. Hence here at Revelation 9:15 we find reference to *ten hōran* in a wider context of ‘*and a day, and a month, and a year,*’ and so I think with this accumulative usage of Greek *kai* meaning ‘and,’ the most natural conclusion to draw is that St. John does not mean *one particular* “hour,” i.e., “*the hour,*” but rather “*an hour*” as a *class* of objects as opposed to *other classes of objects* with “*a day,*” “*a month,*” and “*a year.*” By contrast, in the following verse 16, the usage of the definite article before ‘horsemen’ in an ‘army of *the* horsemen’ is isolating *a specific group* of horsemen.”

### Appendix 7: A Sermon Bonus.

Sermon Title: **Accession Day Historic 65th Regnal Year of Queen & London's "Oranges & Lemons" Churches.** Or short-title: **"The Oranges & Lemons' Churches."** Accession Day QE II, Saturday 6 February, 2016.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen. Today is Saturday the 6th of February, 2016, and on this *Anniversary of the Day of Accession of the Reigning Sovereign*, Queen Elizabeth the Second, we will pray one of the Collects in the Accession Service in the Anglican 1662 *Book of Common Prayer* given by Royal Warrant of Her Majesty Queen Elizabeth the Second in 1958 in replacement of her earlier Accession Service Royal Warrant of 1953, to be annually used on this sixth day of February. Let us pray. "O Lord our God, who upholdest and governest all things by the word of thy power: receive our humble prayers for our Sovereign Lady ELIZABETH, as on this day, set over us by thy grace and providence to be our Queen; and, together with her, bless, we beseech thee, Philip Duke of Edinburgh, Charles Prince of Wales, and all the Royal family; that they, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may long continue before thee in peace and safety, joy and honour, and after death may obtain everlasting life and glory, by the merits and mediation of Christ Jesus our Saviour, who with thee and the Holy Ghost liveth and reigneth ever one God, world without end. Amen<sup>85</sup>."

Welcome to all listening to this address; and a special welcome to Alex Neil who's a Presbyterian Elder in Sydney, and a fellow Australian Royalist, who's conducting today's inter-denominational religiously conservative Protestant Christian service. Firstly I shall make some specific reference to *Accession Day* and its Protestant Christian significance; and secondly, bearing in mind the presence of the Royal Residence of Buckingham Palace in London, UK, I shall consider a manifestation of the historic cultural Christianity of London, as found in one form of the children's nursery rhyme or song, "Oranges and Lemons," through reference to the Anglican Churches of London referred to in this song.

Firstly then, with regard to *Accession Day*, in the Anglican 1662 *Book of Common Prayer*, it must be said that we sadly live in a day and age when the 1662 *Book of Common Prayer* has come under attack from both within and without the Anglican Church. However, I thank God that there are some Low Church Evangelical Anglican Churches known to me in both England, UK, and Sydney Australia, which continue to have 1662 *Book of Common Prayer* services. And so it is with sadness that I report that one of the many casualties of so many Anglican churches no longer using the 1662 *Book of Common Prayer*, is the connected discontinuation of the celebration of *Accession Day*

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<sup>85</sup> A Collect from the Accession Service, (supplying the relevant date at "*as on this day*,") commanded to be printed and published and annexed to the Book of Common Prayer of 1662 by Royal Warrant of Queen Elizabeth II on 26 July 1958, revoking her earlier Royal Warrant of 12 June 1953.

of a reigning Sovereign, which for our gracious sovereign lady, Queen Elizabeth the Second, is today, the sixth of February. However, for those of us who still uphold the Anglican 1662 *Book of Common Prayer*, the highest liturgical honour bestowed upon a day, is that of a red-letter day with its own office or service, and besides the *Commination Service* for Ash Wednesday and other times which is not given by a Royal Warrant, this honour has only ever been bestowed on a day by Royal Warrant with regard to very specifically Protestant figures or events, and since 1859, only for *Accession Day*.

In the first place, *Accession Day* is historically a celebration of Protestantism, for in the words of Article 37 of the Anglican 39 Articles, [quote] “The King’s Majesty hath the chief power in the Realm of England, and other his Dominions, ... whether ... Ecclesiastical or Civil, ... and is not, nor ought to be, subject to any foreign jurisdiction. ... The Bishop of Rome hath no jurisdiction in this realm ...” [unquote]. And so the Protestant sentiment of *Accession Day*, is a celebration of the legally Protestant monarch as *Supreme Governor of the Church of England* and *Defender of the Faith*, because even though today that is a largely titular position, it still means, that because the monarch is *Supreme Governor of the Church of England*, therefore the Bishop of Rome is not. But as part of being a celebration of Protestantism and Protestant Christianity; in the second place, *Accession Day* is a celebration of the fact that not only the system of Romanism under the Bishop of Rome, but also various other false religions also do not hold this same status as found in the legally Protestant Christian Crown. In Article 35 of the Anglican 39 Articles, the two big false religions that both claim to represent the teachings of Jesus, to wit, Romanism and Mohammedanism, are condemned. Thus with respect to the Romanist delusion, for example, Book 1, Homily 10, says [quote] “the bishop of Rome ... ought ... to be called Antichrist” [unquote]. And with respect to the Mohammedan delusion, for example, Book 2, Homily 8, refers to [quote] “the devilish religion of wicked Mahomet” [unquote]. And as further discussed in my trilogy of sermons on the seven seals and seven trumpets in the Book of Revelation which is presently available on sermon audio; this type of dual concern for the dangers of both Roman Catholicism and Islam, is harmonious with classic historicist categories of thought in understanding the Books of Daniel and Revelation.

And in further elucidation on the fact that *Accession Day* is a celebration of the legal Protestantism of the Crown, it should also be noted that the *Athanasian Creed* is upheld in Article 8 of the Anglican *Thirty-Nine Articles*, and also found inside the 1662 *Book of Common Prayer* for usage on certain red-letter holy days at Morning Prayer or Mattins instead of the *Apostles’ Creed*. The damnatory clauses of this creed manifest the Biblical teaching of Galatians 5:20 & 21, that professed Christians in various “heresies,” “shall not inherit the kingdom of God,” such as Eastern Orthodox, for example, the Greek Orthodox or Russian Orthodox, who deny the double procession of the Holy Ghost from the Father *and the Son*; or Oriental Orthodox, e.g., Syrian Orthodox or Coptic Orthodox, who in the monophysitist heresy deny the full humanity of Christ; for such heretics “shall” “without doubt” “perish everlastingly.” And so too, this most excellent *Athanasian Creed* further manifests the Biblical teaching of the “unbelieving” in Revelation 21:8, that those who don’t even claim to be Christians, such as deists, agnostics, atheists, or infidels, for instance, Jews, Mohammedans, and Sikhs; or heathens,

such as, for example, Hindus, Buddhists, or those in the heathen Aboriginal religions of Australia, likewise, “shall” “without doubt” “perish everlastingly.” For on *Accession Day* we also celebrate the fact that on the crown of the legally Protestant Christian monarch, there is a specifically Christian cross at the top, and that the Head of State of England, Australia, New Zealand, Canada, and elsewhere is a Christian monarch, with a wide temporal jurisdiction, and a small spiritual jurisdiction in England. And because the monarch is a legally Protestant Christian, the symbolism of the crown with a cross on it, is a Christian symbol, as opposed to a non-Christian religion or religious belief.

And in this context, let me say that less than 12 months ago, my beloved earthly Father fell on life’s battlefield on 9 April 2015; and then on 15 April 2015 following the first part of his funeral from *The Order For the Burial of the Dead* in the 1662 *Book of Common Prayer* at St. Matthew’s Anglican Church in Windsor, Sydney, the cortege proceeded to St. James’ Anglican Cemetery Pitt Town, named after the British Prime Minister, William Pitt the Younger, who died in 1806; and then following an address by the Returned Services League representative, the 1662 *Book of Common Prayer* service continued at the grave-side. My father, Major Keith McGrath, received in October 2015 a commemorative war service grave from the *Commonwealth of Australia* Department of Veterans Affairs; which shall be maintained by the *Department of Veterans Affairs’* Office of Australian War Graves. The grave is of a standard war service design and built by regulations of the Department of Veterans Affairs at their expense. Most of the plaque’s wording is determined by the Federal government’s Department of Veterans Affairs, although it includes three options determined by the family. It shows on top the *Australian Regular Army* badge; and to the left the Christian emblem of a cross – which was the first option selected by the family; then Father’s army service number “21687;” his rank of “Major;” his name of N.K.D. McGrath, and the second option which the family selected, is that the given name may be placed in brackets after the initials and before the surname, but only if and when it is not the first Christian name, and so because “N.K.D.” refers to “Norman Keith De Mainson,” and because he was not known as “Norman” but rather as “Keith,” this meant the family could, and did select as its second option, having the name of “Keith” so placed in brackets, and so it reads, “N.K.D. ([brackets] Keith [close brackets]) McGrath.” The plaque refers to the unit, which for Father is the “Royal Australia Corps of Signals;” his date of falling “9th April 2015,” and his age when he fell, “Age 94.” And then a limited space in which the family determines the wording is the third option; and the words selected are [quote] “BORN 28.1.21 KEITH/[or]MAC WAS BETTY’S LOVED HUSBAND & PETER & GAVIN’S BELOVED FATHER” [unquote]. And a picture of that war service grave may be found in Appendix 7 of Volume 5 of my Textual Commentaries on Mark 1 to 3, with the honour of the first sermon going to Father under the title, “Father’s Funeral Eulogy: Major Keith McGrath (1921-2015),” at my website of <http://www.gavinmcgrathbooks.com>; and an oral recorded form of the eulogy is also presently available at sermon audio.

Now a number of Australian war memorials make reference to: [quote] “God, King, and Country” [unquote]. And Father’s plaque makes reference to God, firstly, in the fact that there is a Christian cross on it; and secondly in the fact that the army badge on it shows the Sovereign’s Crown and this has a Christian cross on top of that Crown.

Father's plaque also makes reference to Queen and country; firstly, in the fact that as already mentioned, the army badge shows the Sovereign's Crown and thus Queen Elizabeth II; and furthermore, the army badge says on it the words, "The Australian Army," and so "The Australian" refers to country. And then Father's unit is said to be the "Royal Australian Corps of Signals," and so the "Royal" once again refers to the Crown, and the "Australian" once again refers to the country. And so all up, the careful observer will find that the trilogy of "God, Queen, and Country," appears twice on Father's memorial plaque on his war service grave at St. James' Anglican Cemetery Pitt Town, in western Sydney. And like myself, Father was a Royalist, and so it is certainly fitting that this Accession Day of 6 February 2016, be remembered with some reference to my beloved earthly Father's war service grave, which is an official war service monument, for which reason my much loved Mother and I remembered Armistice Day 2015, on the 11th day, of the 11th month, at the 11th hour, at Father's war service grave, at which time we temporarily placed his 12 medals on the grave. And I shall include a couple of photos of that event with the printed copy of this sermon in Appendix 7 to my next Textual Commentaries Volume 6, on parts of St. Mark's Gospel. [pause]

Now one of the books in my library, is a classic Anglican work, to wit, Henry Ives Bailey's *The Liturgy Compared with the Bible*. This two volume work was published in 1835, and is compiled by the Anglican Minister, the Reverend Mr. Henry Bailey, who was the Perpetual Curate of Drighlington, near Leeds in England. When he wrote this work in 1835, the Established *Church of England* was united with what was then the Established *Church of Ireland*, in what was known between 1801 and 1871 as the *United Church of England and Ireland*, and this *United Church* used the Anglican 1662 *Book of Common Prayer*. This meant the *Church of Ireland* lost its very similar 1666 prayer book which contained an Office for *Irish Massacre Day* on 23 October; although as earlier between 1663 and 1666, so likewise later from 1801 to 1859, this remained a red-letter day without an Office in the Anglican *Church of Ireland*; and given Henry Bailey's *The Liturgy Compared with the Bible* was produced in 1835, so that it comes before 1859, it also contains the three offices given by royal warrant to be attached to the 1662 *Book of Common Prayer* and later removed in 1859, namely, those of *King Charles Martyr's Day* on 30 January, *Royal Oak Day* on 29 May, and *Papists' Conspiracy Day* on 5 November; as well as the one remaining office given by royal warrant to be attached to the 1662 *Book of Common Prayer* that was retained after 1859, namely, *Accession Day of the Reigning Sovereign*.

One can date a given printing of the 1662 *Book of Common Prayer* through reference to the royal warrants for the *Accession Day Service*, and in Bailey's *The Liturgy Compared with the Bible*, the *Accession Day Service* is on 26 June for King William the Fourth, whose Regnal years are 1830 to 1837. And so one of the prayers contains the words, [quote] "O Lord our God, who upholdest and governest all things in heaven and earth; receive our humble prayers, with our hearty thanksgivings, for our Sovereign Lord William, as on this day, set over us by thy grace and providence to be our King; and together with him bless our gracious Queen Adelaide, and all the Royal Family ..." [unquote]. And of course that reference to William IV's consort, Adelaide, has some special significance for Australia, in that the capital city of what was formerly the colony

of South Australia, and since Federation in 1901 has been the State of South Australia, is named as “Adelaide” in honour and memory of William the Fourth’s consort.

And showing the historical Protestant Christianity of the *Accession Day Service*, the Royal Warrants recorded in Bailey’s *The Liturgy Compared with the Bible* of 1835, for that Accession Day Office or Service of King William IV, also includes one that was sadly removed after the time of Victoria as monarchs became basically titular in the area of both church and state. That prayer was, in the context of the Established Anglican Church of England and Ireland, entitled, [quote] “A Prayer for the King as Supreme Governor of the Church” [unquote]. And among other things, that prayer contains the words, [quote] “Blessed Lord, who hast called Christian Princes to the defence of thy Faith, and hast made it their duty to promote the spiritual welfare, together with the temporal welfare of their people, ... make him a blessed instrument of protecting and advancing thy truth, wherever it is persecuted and oppressed; let hypocrisy and profaneness, superstition and idolatry, fly before his face; let not heresies and false doctrines disturb the peace of the Church, nor schisms and causeless divisions weaken it; but grant us to be of one heart and one mind in serving thee our God, and obeying him according to thy will ... .” [unquote]

And while that prayer found in the Accession Day Office of King William IV, continued to be found up to, and including the Royal Warrants for the *Accession Day Office* of Victoria whose regnal years are 1837 to 1901, under the name, [quote] “this prayer for the Queen, as Supreme Governor of this Church” [unquote], it was then removed from the time of Edward VII whose regnal years are 1901 to 1910. But this nevertheless still acts to make the point that the *Accession Service* was historically intended to be a celebration of the Protestantism of the Anglican Church in that the monarch is the Supreme Governor of the Church of England, and so neither the Pope, nor anyone else, is. And historically, this type of Protestant Christian sentiment for the *Accession Service*, dates from the time of Elizabeth I whose regnal years are 1558 to 1603; as seen in the fact that coming after the reign of the Romish queen, Bloody Mary, the *Accession Day* of Elizabeth I in 1558, which was 17 November, remained a celebratory day long after the death of Elizabeth I in 1603 as a day remembering that Protestantism was restored over Romanism. And while the specific remembrance of Elizabeth I’s *Accession Day* of 17 November did not ultimately continue as such a celebration of Protestantism, nevertheless, the *Accession Services* of later monarchs as *Supreme Governors of the Church of England* did so continue, and does so continue to this day, in the *Accession Service* of Queen Elizabeth the Second annually on 6 February. For if the monarch is Supreme Governor of the *Church of England* then no other human being here on earth is, only God is the ultimate Supreme Governor and ultimate Head of the entire church<sup>86</sup>.

And I now turn to address the statements of a strong critic of Queen Elizabeth II. In some very negative comments about Elizabeth II, in the *English Churchman*

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<sup>86</sup> Eph. 1:22,23; Col. 1:18.

newspaper of 18 & 25 September 2015, Alan Clifford says of, [quote] “the Queen, ... I have reasons not to rejoice in her record-making reign. From a pro-theist, Protestant, Patriotic and Pro-marriage & family perspective, I lament the UK’s catastrophic ‘downgrade’ over the last 63 years. During this period, the myth of atheistic evolutionism has poisoned education and popular thought; ‘Her Majesty’s Anglican Church’ - which, contrary to her Coronation Oath, she has failed to ‘govern’ – has been corrupted by pro-Rome liberal ecumenism ...; our Bible-based British cultural identity is undergoing increasing erosion by alien cultures, ... our national sovereignty having also been surrendered to the European leviathan; ... the ... Christian view of marriage is now polluted by ... sodomite marriage ... . Even allowing for Her Majesty’s merely constitutional ‘figure-head’ impotence, what kind of Christianity does she profess which can allow all this to take place without public comment? ... Of course the Queen’s dynasty would never have survived had she expressed true Christian opinions on such matters ... . However, it cannot be said she has fulfilled her Christian duty to be ‘salt’ and ‘light’ in a decadent and dark society. No, I cannot share in the current celebration ...” [unquote].

Well, let me say in response to this selection of Alan Clifford’s comments, in broad terms, they reflect many of the same sentiments and concerns and laments that I have about what’s transpired under the reign of Elizabeth II, and certainly, I do not say the Queen is beyond a reasonable level of criticism; nor do I say that she been without blemish. And so in the first instance, let me say that I would certainly agree with the specific concerns of Clifford with respect to macroevolutionary theory being advanced in the place of creation, although this problem predates the time of Elizabeth II as noted in my old earth creationist book, *Creation, Not Macroevolution – Mind the Gap*, which is available as a free download at my website. Like Alan Clifford, I would have preferred if the Queen had made “public comment” against various evils; and I’d also agree with Alan Clifford in his opposition to the ecumenical compromise with, for example, Romanists and religious liberals, and the associated attack on a more Biblical culture with the [quote] “increasing erosion by alien cultures” [unquote] under the name of multiculturalism, and also his concerns of British, [quote] “national sovereignty having ... been surrendered to the European leviathan; ... the ... Christian view of marriage ... polluted by ... sodomite marriage ...” [unquote].

But in the second place, I would ask, Who is Alan Clifford when he has a face, anyway? Well he’s the Minister of Norwich Reformed Church in England. Doctrinally, he’s an Amyraldian, that’s to say, unlike Reformed Protestants such as myself who believe in the five points of Calvinism known by the acronym “TULIP,” that is, “T” for “Total depravity,” “U” for “Unconditional Election,” “L” for “Limited Atonement,” “I” for “Irresistible Grace,” and “P” for the “Perseverance of the saints;” by contrast, Amyraldians such as Alan Clifford believe in four of the five TULIP points, but don’t believe in Limited Atonement. Now while I’m not discussing this issue in any great detail in today’s sermon, let me just say that I consider the Amyraldians have enough of the gospel planks in place for me to embrace them as my fellow Protestants, which is a view I also hold of Wesleyan Arminians. And so I consider the Amyraldians and Wesleyan Arminians are in error, but not in heresy, in their denial of limited atonement.

However, I have some specific concerns with Alan Clifford, in that he has anachronistically sought to claim more Protestants were historically Amyraldians than what the evidence indicates there really were. Indeed, in a letter in *English Churchman* he even went so far as to allege that the Anglican 1662 *Book of Common Prayer* and 39 Articles were Amyraldian; and so I wrote a reply letter in *English Churchman* of 18 & 25 May 2012, correcting that claim, and maintaining that both the 1662 *Book of Common Prayer* and 39 Articles teach no such thing, and are properly understood in the Reformed tradition as referring to limited atonement. And so the big point from all this that I want to make is that Alan Clifford is an Amyraldian of the Norwich Reformed Church in England; and while *on the upside* he has a number of good points to him, including the fact that he has a commitment to religiously conservative Protestant Christianity, and he opposes things like the ecumenical compromise with, for example, Romanism, or the inter-faith compromise with, for example, Mohammedanism, and opposes the Type 2 so called “human rights” secularist promotion of sodomy and sapphism; *there is nevertheless also a down-side* to Alan Clifford. And that downside includes the fact he will sometimes quite shockingly distort Protestant history to claim a much wider historical support for Amyraldianism and its teaching of a universal atonement, than actually exists. And so with that brief background on Alan Clifford, we can say that he’s a Puritan type Protestant, although unusual among those who profess and call themselves “Reformed,” in that he’s an Amyraldian, and so he denies one of the five TULIP points of Calvinism, to wit, limited atonement.

Now let me also say with respect to some of these English Puritan types, that with respect to King Charles the Martyr who was martyred by revolutionary Puritan republicans in 1649, they generally criticize King Charles the First because he would not consent with what the House of Commons wanted, such as, for example, the abolition of the Anglican Church, and they glory in the shame of Oliver Cromwell and other interregnum revolutionary Puritan republicans in the sin of I Corinthians 11:18 & 19 “divisions” or schismatic “heresies” with the unlawful oath of the *Solemn League and Covenant’s* calling for [quote] “the extirpation of ... Prelacy, (that is, church-government by ... Bishops, ...)” [unquote], as well as supporting seditions and civil war murders against the Crown. And we read in the list of deadly sins in Galatians 5:20 & 21, that those in “seditions, heresies,” and “murders,” “shall not inherit the kingdom of God.” So on the one hand, many of them criticize King Charles the First, who died as a Christian martyr on 30 January 1649, precisely because he would not consent with what the House of Commons wanted; and he called upon Christian men to “honour” him as their earthly king in harmony with such Biblical passages as Matthew 22:21 and I Peter 2:17. But on the other hand, in the person of Alan Clifford, they criticize Elizabeth the Second for being a titular monarch and doing whatever the House of Commons wants. What’s the point of commonality in their criticisms? Simply this, criticism of the Anglican monarch; and so there’s a veiled anti-Anglicanism in this. By contrast, what’s the point of commonality with myself? Well, I give a qualified defence of the legally Anglican Protestant monarch.

And so this raises the question, Are Anglicans like myself, really as big a

hypocrite on this matter, as some, though not all Puritans, who go in the opposite direction? Well while I don't claim infallibility, and I recognize that I'm a sinner saved by grace; my defence is that firstly, my position is subject to the infallible Scriptures such as the words of our Lord in Matthew 22:21, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's;" or the Apostle Paul who teaches in Romans 13:1 & 7 of "higher powers," "honour to whom honour" is due; or the Apostle Peter who teaches in I Peter 2:17, "Fear God. Honour the king." And secondly, I make the qualification that God will not only judge a monarch on the day of their death or Christ's Second Advent, which ever comes first; but more than this, I recognize that God will sometimes publicly judge a monarch. And we see this in, for instance, the slaying of the children of Henry VIII which were born from the sin of incest via Catherine of Aragon during his regnal years of 1508 to 1547.

Furthermore, bearing in mind that my loyalty to the Crown is a derivative of my loyalty to the Christian Trinitarian God, in the words of I Peter 2:17, "Fear God. Honour the king;" so that if there is any conflict between loyalties, my first loyalty is to God; I would join in the honourable tradition of, for example, St. John the Baptist, who condemned Herod for his unchastity, by speaking out against the involvement of Elizabeth the Second in, for instance, the ecumenical compromise and inter-faith compromise, which in the teaching of such passages as Jeremiah 3:8 & 9, or Revelation 17:2,4, & 5, is a form of spiritual "adultery" or "fornication" against Almighty God. And I would also speak out against the time of unchastity when for some years, the heir apparent, Prince Charles, fornicated with Camilla Parker Bowles, although he did then later marry her; and I also speak out against his continuing spiritual adultery or fornication with his involvement in the ecumenical compromise and inter-faith compromise. And I also condemn the fact that Prince Charles' son, William, has unrepentantly used foul language in public; and I also speak out against the fact that he engaged in fornication with Kate Middleton, who was not, as she should have been, a virgin upon her marriage bed, although once again, he did finally marry her. And so I am not suggesting that monarchs or heirs' apparent are beyond some reasonable level of criticism. And I elucidate on some of these matters in my Textual Commentaries, Volume 4 on Matthew 26 to 28, which was dedicated to God four years ago on *Accession Day* 2012, in the section entitled, "Dedication: The Anglican Calendar," at subsection 5, entitled, "Accession Day Principles." And that's available on my website.

And while I recognize in harmony with such Scriptures as Hebrews 9:27 and II Timothy 4:1, that God who judges all men, will ultimately judge Elizabeth II, who has, for instance, given her royal assent to so many bad and immoral laws, and not publicly spoken out against such things, either on the day of her death, or at Christ's Second Advent, which ever comes first; nevertheless, it must also be said, that there has been no great public judgement of Divine wrath that has been clearly poured out upon her. And it's also the case that the holy Apostle, St. Paul says in Romans 13:1 & 7, that with regard to "the higher powers" one should "render ... honour to whom honour" is due; and likewise the holy Apostle, St. Peter says in I Peter 2:17, "Honour the king." And that was said of ungodly heathen kings, who did not even claim to be Christian, and who indeed persecuted Christians; and so how much more should we honour the present

Sovereign who professes and calls herself, a Christian lady.

And so, though I'm an Anglican type Protestant, like the Puritan type Protestant, Alan Clifford, I would personally have preferred if Elizabeth II had been something more than a titular monarch; and I would have preferred if she had refused to give assent to so many bad laws that have come through during her reign, and publicly spoken out against things like coloured, infidel, and heathen immigration, and the subverting of a white Protestant Christian nation in law and society. I'd have preferred if it was known that if something like the homosexual marriage bill was presented to her, that she would refuse royal assent to such a filthy, dirty, and disgusting piece of legislation. But unlike Clifford, I balance this out against the fact that Biblical guidelines in Romans 13:1& 7 and I Peter 2:17 tell us to "honour" the Sovereign; and so I think in a Biblically balanced manner, we must also look for the good, amidst the bad. And so, there's a point of religiously conservative Protestant commonality between Clifford and myself, as we're both concerned at the way society has moved away from Biblical guidelines. But there's also a point of difference between us. And that is that in following the injunction of II Timothy 2:15, "Study to shew thyself approved unto God, ... rightly dividing the Word of truth;" I also find that the infallible and authoritative Word of God further says in Romans 13:7 and I Peter 2:17 to "honour" the Sovereign. [pause].

Clifford further says, [quote] "Of course the Queen's dynasty would never have survived had she expressed true Christian opinions on such matters" [unquote]. I don't know that, that is necessarily correct, although it is possibly correct. I would say that a monarch in Queen Elizabeth II's position, who had said that she was not going to be involved in the general affairs of government, but that on spiritual and moral matters she may become involved; and who had then sought to uphold traditional Protestant Christian morals as found under the Type 1 Secular State, as opposed to the Type 2 so called Human Rights secular state of the post World War Two era, in which she had used royal prerogatives to ensure to the best of her ability, the UK was kept lily-white and Protestant in law and society; and likewise used her royal prerogatives in, for example, Australia and Canada, via appropriate vice-regal appointments in which she had rejected, if necessary, the advise of her ministers as to who should hold those vice-regal appointments; had she done so, she would in my opinion, probably have survived and in the process, redefined the role of monarchy to something more like it was in the 19th century. There were many people who didn't want what the evil men of the two major political parties did want in countries like the UK and Australia, and paradoxically, though they were not prepared to stop voting for the two major political parties with whom they disagreed; in their hearts and minds they would have rallied to the support of such a Christian monarch. And under God, godly men would have done what they could to save the Queen from such evil, libertine, so called "human rights," politicians, who have sought to murder whole nations under the name of multiculturalism, using racial desegregation, and immigration and emigration to bring in, and retain, alien races and ethnicities, false religions of apostate Christians, infidels, and heathens, and a vicious attack on patriots seeking to uphold white race based Christian nationalism in harmony with the racial and cultural definition of a nation as the "families" of Genesis 12:3 & 22:18 referred to in Acts 3:25 as "kindreds" and in Galatians 3:8 as "nations," which we

are taught in Deuteronomy 32:8 and Acts 17:26 God “separated” or segregated into diverse “bounds of” “habitation.” And with this, there has been various evil unChristian laws, opposing a mono-cultural white race based Christian nationalism, for example, empowering anti-sexists opposing patriarchy, or promoting such evils as fornication, adultery, sodomy, pornography, murderous abortions, and all the rest of it. In such an alternative history scenario, under God, godly men would have fought for Queen Elizabeth II, if necessary, even as the Royal Cavaliers fought for King Charles I. [pause]

But as it is, that alternative history, isn’t what’s happened. And so I simply don’t know whether or not the monarchy would have survived if Queen Elizabeth II had been something other than a purely titular monarch. God knows, I don’t. But either way, we can say that as a titular monarch, “the Queen’s dynasty” has “survived,” and that does bring with it the benefit that as the admittedly very titular *Supreme Governor of the Church of England*, she is still a link to the historical Protestant Christianity of England’s better days, and also what is the legal Protestantism of England, even allowing that the legal standards of Anglican Protestantism in the 1662 *Book of Common Prayer* and 39 Articles are not enforced, and have not been enforced since the 19th century for about 200 years now.

And so though I make some criticism of the Queen, in harmony with I Peter 2:17, I also “honour” the Sovereign; and in this context, I also note that she has done some positive things for the Christian faith. As I state in the sermon dedicating Volume 4 of my Textual Commentaries on Matthew 26-28, [quote] “The Queen’s good includes her generally modest and dignified dress standards, clean and gracious language, sexual purity as a virgin at her marriage followed by the absence of any adulterous scandal by her; and unlike a secularist President, being *Supreme Governor of the Church of England* some of her Christmas Message statements, e.g., last Christmas on Australian TV on 25 December 2011 she gave a free quote of Luke 2:10,11, and said, [sub-quote] ‘God sent into the world a unique person, ... a Saviour with the power to forgive. Forgiveness lies at the heart of the Christian faith ...; in the last verse of this beautiful carol, <O little town of Bethlehem>, there’s a prayer, <O holy child of Bethlehem, descend to us we pray, cast out our sin, and enter in, be born in us today>. It is my prayer, that on this Christmas Day, we might all find room in our lives for the message of the angels and for the love of God through Christ our Lord” [end sub-quote, end quote]. And to this I would also now note that in her 2013 Christmas address, with regard to her great-grandson, George who was born that year, the son of William, the son of Charles, the queen referred to the holy sacrament of baptism, saying, [quote] “George was baptized into a joyful faith of Christian duty and service,” [unquote], and so the Christian element of the monarchy was here highlighted and upheld, as indeed it was through general reference to the great Christian festival of “Christmas,” for example, she said, [quote] “On the first Christmas, in the fields above Bethlehem, as they sat in the cold of night watching their resting sheep, the local shepherds must have had no shortage of time for reflection. Suddenly, all this was to change, these humble shepherds were the first to hear and ponder the wondrous news of the birth of Christ, the first noel, the joy of which we celebrate today”

[unquote]<sup>87</sup>. Or in her 2014 TV Christmas message, the Queen said, [quote], “For me, the life of Jesus Christ, the Prince of Peace, whose birth we celebrate today, is an inspiration and an anchor in my life” [unquote]. Or in her 25 December 2015 TV Christmas message, the Queen said, [quote], “At this time of year, few sites evoke more feelings of cheer and goodwill, than the twinkling lights of a Christmas tree ... . The custom of topping a tree ... goes back to Prince Albert’s time. For his family’s tree, he chose an angel, ... the focus of the Christmas story is on one particular family. For Joseph and Mary, the circumstances of Jesus’s birth, in a stable, were far from ideal; but worse was to come as the family was forced to flee the country. It is no surprise, that such a ... story ... continues to inspire all of us who are Christians ... ” [unquote (emphasis mine)].

And so with the qualifications I have made, unlike the Puritan type Alan Clifford, who says of Queen Elizabeth II’s historic reign [quote] “over the last 63 years ... it cannot be said she has fulfilled her Christian duty to be ‘salt’ and ‘light’ in a decadent and dark society. No, I cannot share in the current celebration ...” [unquote]; by contrast, I say that I can, I will, and I do, “share in the current celebration” of the Queen’s historic reign, as I do on this Accession Day 2016 in harmony with the Anglican 1662 *Book of Common Prayer*. And so as taught by our Lord Jesus Christ in Matthew 22:21, “Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s;” and the words of his Apostle Peter in I Peter 2:17, “Fear God. Honour the king;” on this Accession Day, the sixth of February, 2016, I give all due honour to Her Majesty, Queen Elizabeth the Second. And as I shall in due course further explain with reference to the principles used for some, though not all, of the black letter days on the 1662 Anglican *Book of Common Prayer* Calendar, if we find ourselves in broadly bad spiritual church times, such as we do today, then in harmony with Hebrews 5:14 we should critically discern the good from the bad, and amidst the bad, not forget to thank God for, and still celebrate, the good in the better figures in the church. And as I have explained, with reference to the Queen, amidst the bad there is clearly still good to celebrate in the Sovereign as *Supreme Governor of the Church of England*, as seen, for example, by her dress and deportment, and some of her Christmas Message statements that I’ve cited. And I give thanks to God, that though she is a titular monarch, her vast temporal realm in countries such as the United Kingdom of Great Britain and Northern Ireland, Canada, Australia, and New Zealand, coupled with her relatively small spiritual realm as *Supreme Governor of the Church of England*, means that she is both a temporal and spiritual figure, who reminds us that because of the Reformation wrought by God in the 16th century, we Protestants are free from the tyranny of Rome, in the words of Article 37 of the Anglican 39 Articles, [quote] “The King’s Majesty hath the chief power in the Realm of England, and other his Dominions, ... whether ... Ecclesiastical or Civil, ... and is not, nor ought to be, subject to any foreign jurisdiction. ... The Bishop of Rome hath no jurisdiction in this realm ...” [unquote]. And beyond this, the legal Protestant Christianity of the Crown is a standard against various false religious beliefs such as

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<sup>87</sup> “Queen’s Message,” Christmas Day, 25 Dec. 2013, Australian Broadcasting Corporation Television, Sydney, 7.20-7.30 p.m. .

agnosticism or atheism, together with sundry heretical forms of Christianity, infidelism, and heathenism; for there is a Christian cross on the Sovereign's crown.

Now about five months ago, on Wednesday the 9th of September 2015, the legally Protestant Queen Elizabeth II became the longest reigning monarch in British history. She is one of only three monarchs of the British Isles whose reign has reached to 60 regnal years. The longest reigning king, and third longest reigning monarch, King George III, "the king who lost America, and the king who won Australia," reigned from 1760 to 1820, and he died during his 60th regnal year. Queen Victoria reigned from 1837 to 1901 and she died during her 64th regnal year. But since 9 September 2015, Queen Elizabeth II, whose reign commenced on 6 February 1952, is now the longest reigning monarch in the history of the British Isles, and so today, *Accession Day*, 2016, is a historic day. That's because today, Saturday the 6th of February, 2016, commences the Queen's 65th regnal year, and to date, she is the only monarch in British history to have had a 65th regnal year. And so that makes today, a day of historical significance in the history of the Queen of the United Kingdom, who is also, by the grace of God, the Queen of Australia, and elsewhere.

And having now dealt in the first part of this sermon, with *Accession Day* and its Protestant Christian significance in harmony with the Establishment Principle of Isaiah 49:22 & 23; that now brings me to the second part of today's sermon. Now on the one hand, the Queen is associated with a number of places, for example, in an October 2015 article in the Sydney Diocesan magazine, *Southern Cross* by Archbishop Glenn Davies, reference is made to the fact that "she has visited" the Anglican "Cathedral Church of St. Andrew on a number of occasions, first in 1954," which is a royal visit to Australia and St. Andrew's Cathedral which is now "commemorated in a painting of" this event in "the Chapter House" of the Cathedral; "and most recently" she visited St. Andrew's "in 2006." But on the other hand, in this same article Archbishop Davies also says that "In the Chapel of Bishops court" in Sydney, "stands the embroidered chair that Archbishop Howard Mowll was given in commemoration of his attendance at the Coronation of Her Majesty on June 2, 1953" in London<sup>88</sup>. And bearing in mind the presence of the Royal Residence of Buckingham Palace in London, UK, which though not the only royal residence, being in the capital city of London means that it's a central and most important palace; I shall consider a manifestation of the historic cultural Christianity of London, and beyond that, of England, Anglicanism, and Protestant Christianity, as found in one form of the song, "Oranges and Lemons," through reference to the Anglican Churches of London referred to in this song. And of course London is the capital city of both England and the United Kingdom, and so these London Anglican Churches are in a geographical area where the monarch is *Supreme Governor of the Church of England*.

In looking at these London "Oranges and Lemons" churches, I make the qualification that there are a number of churches of historical interest in London and elsewhere that I have visited, such as these "Oranges and Lemons" churches, when there

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<sup>88</sup> "Defender of the Faith" by Glenn Davies, Archbishop of Sydney, *Southern Cross* (Sydney Diocesan magazine), Vol. 21, No. 9, Oct. 2015, p. 15.

was not a church service on, because I don't agree with what they have become, as they are something other than Low Church Evangelical Anglican Churches that use the 1662 *Book of Common Prayer*. But I still appreciate and enjoy elements of them as preserved in their church buildings, for what they once were, before they were wrecked up by such evils as, for instance, Puseyism; semi-Puseyism; religious liberalism; ungodly secularist so called "human rights" values; the ecumenical compromise with, e.g., Roman Catholics, Eastern Orthodox, and Montanist Pentecostals and Charismatics; or the inter-faith compromise with, e.g., Jews, Mohammedans, Sikhs, Buddhists, and Hindus. And I also make a qualified exception that I sometimes go to a church for a special service, but I'll leave if things get too bad. For example, though I wouldn't normally go to a service at St. Paul's Cathedral in London, I did attend the *Accession Service* there on 6 February 2013; and while I would have left if, for example, a female Minister had started taking any part of the service, fortunately this did not happen, and hence I there attended an inner city London 1662 *Book of Common Prayer* service of Evensong which used in the place of the Evening Prayer Lesser Litany *The Suffrages next after the Creed and Collect* found in the *Accession Service*. And if from around St. Paul's Cathedral one goes one direction up Newgate Street, not far from there is Old Bailey, and what in the song "Oranges and Lemons" are called "the Bells of Old Bailey;" and if from around St. Paul's Cathedral one goes in the other direction up Cheapside, then not far from there is Bow Lane, and what in the song "Oranges and Lemons" are called, "the great bells of Bow."

I have taught at three different formally recognized educational levels, having been a teacher at primary schools, secondary or high schools, and at tertiary level in universities. As a school teacher in both New South Wales and London, I have been at both primary and secondary schools; and I have used the song "Oranges and Lemons" in a primary school context, mainly for students in around Years 3-5, generally, though not always, as a reward for better work. Amidst rival forms and actions for this song, the only form that I ever use or endorse, and the only accompanying actions I endorse with it, is to appoint two bridgmen, who interlock their fingers and hold up their arms in an upside down V shape like a bridge, as the other students walk under the bridge, as "Oranges and Lemons" is sung. And then at the end, to the words, "Chop, chop, chop," there are generally three students eliminated, as a student under the bridge at that time is eliminated, when the arms of the bridgmen forming the arch come down on both sides of him, so as to catch, whatever child is passing through underneath. And that dropping down of the arms is usually done thrice, so that three chops eliminate three students; although on occasion, I may vary that number so that if the number of students going under the bridge are say 5, I might stipulate that next time around there'll only be one chop, to get it to 4. And I'm the one who does the chopping by putting my hand on the arm of one of the bridgmen, and pulling it down and up over three successive students as they go under the bridge, because otherwise the students may, for example, want to chop too quickly, or chop too many times, or whatever. And so I would usually write the lyrics on the board in different colours for different lines, with a short explanation of the song, and saying, for example, that "five farthings" of "oranges and lemons" bought at a market would now be about "five dollars" worth; and I'd write "BOW" thrice with a smiley face in the letter "O" of "BOW." I'd sing it through once, then the class would learn to sing it as I pointed with a stick to the words; and once they knew it, I'd teach

them the associated actions. And the form of “Oranges and Lemons” that I use, in which “BOW” is sung thrice to sound like a bell ringing, then has the lyrics:

[Sing:] “Oranges and Lemons,” said the bells of St. Clement’s;  
 “You owe me five farthings,” said the bells of St. Martin’s;  
 “When will you pay me?, said the bells of Old Bailey.  
 “When I get rich,” said the bells of Shoreditch.  
 “When will that be?,” said the bells of Stepney.  
 “I’m sure I don’t know,” said the great bells of

B ☺ W, B ☺ W, B ☺ W.

[Say:] “Chop, chop, chop.” [pause]

And I should mention that I’ve visited “Oranges and Lemons” Churches in London, and taken relevant photos. And so given that a printed copy of this sermon will be found in Appendix 7 of my next Textual Commentaries Volume 6, on parts of St. Mark’s Gospel, I shall in that Appendix also include a selection of some of my photos of these “Oranges and Lemons” Churches.

Now in the oldest recorded version of this rhyme, dating back to 1744, it simply starts with what is now the second line, “You owe me five farthings,” etcetera; and what’s now the first line was added in 1858, so that “You owe me five farthings” was then qualified to apply to a purchase of some “oranges and lemons.” Furthermore, there was a square dance published in Playford’s *Dancing Master* in 1665 called “Oranges and Lemons,” but it’s uncertain if this name from 1665 is at all related to the first line of this song added about 200 years later in 1858. And so with the qualification that it was later added in 1858, the first line of this children’s song, “Oranges and Lemons,” is now ““Oranges and Lemons,’ said the bells of St. Clement’s.” And so here a person is getting some “Oranges and Lemons,” somewhere in the vicinity of St. Clement’s whose bells can be heard from that place. And there are two St. Clement’s Churches in London, which say that theirs is the church here referred to. And I’m open to the idea that this song has a double application, referring to both St. Clement’s churches.

St. Clement has a black letter day on the 1662 *Book of Common Prayer* Calendar for 23 November, and by Anglican reckoning as set forth in Article 35 of the Anglican 39 Articles, he was the fifth Bishop of Rome. By contrast, the Roman Church falsely asserts that he was the fourth Bishop of Rome. And as more fully discussed in Volume 5 of my Textual Commentaries at “Scripture Citations of Bishop Gregory the Great in Mark 1-3;” as recognized in Book 2, Homily 2, of Article 35 of the Anglican 39 Articles, the apostolic Bishopric of Rome was jointly founded by an apostolic collegiate of both Peter and Paul, with St. Paul’s jurisdiction in Rome being testified to in the New Testament Epistle to the Romans, and St. Peter’s jurisdiction in Rome being testified to in I Peter 5:13. The significant point being, that contrary to the claims of Roman Catholicism, both Scripture and ancient tradition testify that St. Peter was never some kind of so called “Pope of Rome,” but rather, he was part of an apostolic collegiate in which both St. Peter and St. Paul jointly founded the bishopric of Rome, and then ancient

tradition further says that the two of them then handed it on while they both were still alive to Linus, who is referred to in II Timothy 4:21. And so this fifth Bishop of Rome, who in no sense had a primacy over his fellow bishops, to wit, St. Clement, is as I say, remembered on the 1662 *Book of Common Prayer* Calendar. And as a matter of some personal interest, I further note that in 1952 my beloved parents were married at St. Clement's *Church of England* Mosman in Sydney, an Anglican Church dedicated to God in memory and thanks for the life of Clement; and then in 1980, I was Confirmed by the Anglican Bishop of Parramatta in Sydney, on St. Clement's Day, the 23rd of November.

Now with regard to the opening line of the song, "Oranges and Lemons," to wit, "'Oranges and Lemons,' said the bells of St. Clement's;" the first claimant is St. Clement's *Church of England*, Eastcheap, in Clement's Lane, EC4, in the parish of St. Clement Eastcheap with St. Martin Orgar; and when I visited that church it had a sign up saying, [quote] "St. Clements The Church of the Nursery Rhyme Open to Visitors" [unquote]. St. Clement Eastcheap was joined with St. Martin Orgar in 1670 after the Great Fire of London destroyed the earlier St. Martin's in 1666. A church has been on the site of St. Clement's Eastcheap since the 11th century, with this earlier church destroyed in the 15th century, and a new one built, which was the one which in turn was destroyed by the Great Fire of London in 1666. Those identifying this St. Clement's as the church of the song, "Oranges and Lemons," say that when the River Thames which runs through London was wider than what it is today, the wharf where the citrus fruit cargoes were delivered from the Mediterranean, lay just across the street; and the church bells pealed when a cargo arrived. And so this is said to be the meaning of the words, "'Oranges and Lemons,' said the bells of St. Clement's."

I've visited St. Clement's Eastcheap on a number of occasions, and unless it's changed, the Church is open to the public on Wednesdays. Inside, among other things, I saw a golden plaque dating from 1878 on the wall saying, [quote], "The West Window was erected to the glory of God, and in remembrance of John Pearson, Bishop of Chester, author of 'An Exposition of the Creed,' and of Thomas Fuller, D.D. author of 'The History of the Worthies of England,' and 'The Church History of Britain.' Both of them were lecturers in the Church of St. Clement's Eastcheap. Also of Brian Walton, Bishop of Chester, Editor of the 'Biblia Polyglota.' He was Rector of the Parish of St. Martin Orgars'" [unquote]. And selecting just one of those names, to wit, that of John Pearson who was born in 1612 and who died in 1686, Bishop of Chester, author of *An Exposition of the Creed*, let me say that this is a classic Anglican work on *The Apostles' Creed* by the godly Restoration Lord Bishop, John Pearson. Bishop Pearson was one of twelve Anglican Bishops who were assembled following the Restoration under King Charles the Second in the *Savoy Conference*, which considered draft proposals and adopted a small number of revisions to Cranmer's 1552 Protestant prayer book, to produce what became the 1662 *Book of Common Prayer*. You can find some photographs of myself at the *Savoy Chapel* in Volume 5 of my Textual Commentaries on Mark 1 to 3 at the section entitled, "Dedication: The Anglican Calendar," "The 350th Anniversary of the Book of Common Prayer (1662-2012) comes and goes." And I there say, [quote] "This Chapel was connected with the *Savoy Palace* which no longer exists, and so only the *Savoy Chapel* remains. Its Anglican symbolism *being at the Savoy in London* meant that the

*Savoy Prayer Book Conference* of 1661 was reviving Anglicanism as opposed to Puritanism, evident in the Congregationalist *Savoy Declaration* produced during the Interregnum *at the Savoy in London* in 1658” [unquote]. And so Bishop Pearson who was one of the twelve Anglican Bishops at the prayer book *Savoy Conference*, and is the author of a classic Anglican work on *The Apostles’ Creed*, is especially remembered in a window and associated plaque at St. Clement’s Eastcheap in London.

And in that first line of the song, “Oranges and Lemons,” to wit, ““Oranges and Lemons,’ said the bells of St. Clement’s;” there is a second claimant; and as I say, I’m open to the idea that this song has a double application, referring to both of these London Churches. And that second claimant is St. Clement Danes, in the Strand, London, WC2R. According to local tradition, the site is said to have been founded as a church in the 9th century by some Danes who were seafarers, and St. Clement is the motif saint of mariners, and hence the name, St. Clement Danes. The church was rebuilt in 1682 by Sir Christopher Wren; and after it was destroyed by Nazi German bombing during the World War Two Blitz, it was again rebuilt in 1958, and from this time it has been the Central Church of the *Royal Air Force*, and so the incumbent Anglican Minister is called, *The Resident Chaplain*. Looking at the front of St. Clement Danes Parish Hall, immediately to the right is Clare Market, which is now the official name of that street. And those making this “Oranges and Lemons” song identification with St. Clement Danes, say that the porters of Clare Market, where the Parish House of St. Clement Danes now stands, paid a toll of oranges and lemons to the church, so that they could use the church as a short-cut access route. However, the veracity of this story is either questioned, or rejected, by others; although it should be noted that this story appears in a fictional work, namely, Charles Dickens’ 1836 *Pickwick Papers*. And indeed, since the “Oranges and Lemons” couplet did not appear until 1858, it may therefore even have been influenced, at least in part, by Dicken’s earlier *Pickwick Papers*. St. Clement Danes has an annual “Oranges and Lemons” service, and on occasion the bells of that church play the tune of the song, “Oranges and Lemons.”

Now in the song, “Oranges and Lemons,” after the line, ““Oranges and Lemons,’ said the bells of St. Clement’s;” comes the second line, ““You owe me five farthings,’ said the bells of St. Martin’s.” And so the idea here is that “oranges and lemons” from the wharf on the River Thames near St. Clement Eastcheap whose bells can be heard from that place, and / or from Clare Market near St. Clement Danes whose bells can be heard from that place; is to the value of one and a quarter pennyworth, and hence the words, ““You owe me five farthings,’ said the bells of St. Martin’s.” A farthing was formerly a quarter of a penny, and it’s remembered in the penny-farthing bicycle which has a large front wheel like an old penny, and a small back wheel like an old farthing. Now with regard to a church dedicated to God in special memory for the life and example of St. Martin, I note that St. Martin of Tours who died in 397, had a military background, and later became Bishop of Tours in France. As a bishop, he fought as a Christian soldier against both paganism, and so fought against what today would be elements of the inter-faith compromise with those who make no profession to be Christians, such as the unbelievers condemned in the *Athanasian Creed*; and he also fought against the Trinitarian heretics of the Arian heresy which denies the full Deity of Christ, and so he

fought against what today would be elements of the ecumenical compromise with heretics who profess and call themselves “Christians,” such as the Trinitarian heretics condemned in the *Athanasian Creed*; or the Trinitarian heretics who deny the full humanity of Christ via the transubstantiation heresy, “it being against the truth of Christ’s natural body to be at one time in more places than one,” such as Roman Catholics and Eastern Orthodox, condemned in the Final Rubric of *The Communion Service* in the Anglican 1662 *Book of Common Prayer*; and the good of Martin’s example is remembered in two black letter days on the 1662 *Book of Common Prayer* Calendar for St. Martin on the 4th of July and 11th of November. And as a matter of some personal interest, I note that I was baptized according to the 1662 *Book of Common Prayer* at 11 months of age at St. Martin’s Army Chapel at Balcombe in Melbourne; a chapel dedicated to God in memory for the life and example of St. Martin of Tours.

Now in the song, “Oranges and Lemons,” with regard to the second line, “‘You owe me five farthings,’ said the bells of St. Martin’s;” once again, we find that there are two St. Martin’s Churches in London, which say that theirs is the church here referred to. And once again, I’m open to the idea that this song has a double application, referring to both St. Martin’s churches. Indeed, as I shall further discuss at the final line on the “bells of Bow,” there may be a triple application intended to three St. Martin’s churches.

The first claimant is St. Martin’s Orgar Church, Martin Lane, London, EC4, which is a church that no longer exists; although its site has a marker on it. This church lost its congregation when St. Martin’s Orgar Church was destroyed by the Great Fire of London in 1666. Then in 1670, the parish was united with the nearby St. Clement’s, that is, St. Clement’s Eastcheap that we’ve already discussed as one of the two claimants to being the church in the first line of “Oranges and Lemons.” Both of these are geographically close to London Bridge, which is well known in another children’s song, “London Bridge is falling down.” Now the bell tower and part of the nave, that is the middle part of the church, of St. Martin’s Orgar did survive the Great Fire of London in 1666, and the church was rebuilt by French Protestants or Huguenots coming to London after the Revocation of the Edict of Nantes in 1685, and associated persecutions of French Protestants by the Romanists as recorded in various later editions of *Foxe’s Book of Martyrs*. For example, as published by Hendrickson in Massachusetts, USA, in their 2004 abridged edition of William Forbush’s 1926 *Foxe’s Book of Martyrs*, chapter 4 entitled, “Papal Persecutions,” in the two sections starting at “From the Revocation of the Edict of Nantes, to the French Revolution, in 1789,” at pages 68 to 76. The French derived Protestants then used this church rebuilt on the site of the old St. Martin’s Orgar till 1820, at which time all but the church tower was pulled down, and it was rebuilt as a Rectory in 1851, and significantly with reference to the song, “Oranges and Lemons,” the old bell was rehung as a clock bell in a projecting clock. The old Rectory is now used as business offices. And those making this “Oranges and Lemons” song identification with St. Martin’s Orgar Church in Martin Lane, note that Martin Lane is a street that was once known for its many money lenders; and hence the propriety of the second line, “‘You owe me five farthings,’ said the bells of St. Martin’s.” And I’ll return to this issue of money lenders when considering “the great bells of Bow.”

And the second claimant to the words of the “Oranges and Lemons” song, “‘You owe me five farthings,’ said the bells of St. Martin’s,” is St. Martin’s-in-the-Fields; and as I say, I’m open to the idea that this song has a double or triple application, referring to two or three St. Martin’s churches in London. This second St. Martin’s church looks over Trafalgar Square, and though to look at it today you wouldn’t realize it, this church was originally surrounded by fields, as preserved in its name, St. Martin’s-in-the-Fields. Bells have been at St. Martin’s-in-the-Fields since the 14th century, and were recast in the 16th century. This St. Martin’s *Church of England* was pulled down and rebuilt in 1720, at which time it then gained an extra four bells in 1728. These bells were traditionally rung to celebrate Admiralty victories, and they were also rung to celebrate the return of Captain James Cook who discovered eastern Australia in 1770. This means that these bells of St. Martin’s have a particular connection to the history of Australia; and when they were worn out, and about to be melted down, they were then saved by donations in 1987, and after being refurbished with 5 new bells, they were given as a gift to the City of Perth in Western Australia to mark the Australian Bicentenary in 1988. And so there’s now a new set of bells at St. Martin’s-in-the-Fields.

And there’s another interesting story about St. Martin’s-in-the-Fields that comes to us from the time of the white supremacist Protestant Christian British Empire. Before the British Empire was sadly dismantled in the post World War Two era by ungodly and wicked men in the United Kingdom of the Type 2 so called “Human Rights” secularist type, India was known as “the jewel of the British Empire,” and Calcutta was known as “the second city” of the Empire after “the first city” of London; although with the movement of the capital city to Delhi from 1912, Calcutta became less important, but given Calcutta still remained an important city as the capital city of Bengal in British India from 1912 to 1947, and given that the movement of government offices to Delhi took till about the end of World War Two in 1945, and the empire was then dismantled with Indian independence in 1947, for without the jewel of British India, the Empire could not long survive; one could certainly say that Calcutta still remained an important city of the British Empire after 1912. And I thank God that on my sixth trip to London in the UK from October 2012 to March 2013 where I worked as a schoolmaster and did a good deal of research in the British Library on some Greek Lectionaries; that en route to London in October 2012, I spent just over a week in India; and of course, 2012 was the centenary year for the transference of the capital city from Calcutta to Delhi, and I saw both of these cities. And while there has been a new southern part added to Calcutta since Indian independence in 1947, so that the old south of Calcutta is the modern central part of Calcutta, this included visiting Dalhousie Square in Calcutta which under the white Protestant British Raj was the central administrative part of “white town” in what was then the south, as opposed to “brown town” in the north, and from where, under God, the white Protestant Raj ruled India from 1772 to 1912; and thereafter till 1947 Calcutta was still the capital city of Bengal; and since the independence and partition of India in 1947, Calcutta has been the capital city of the State of West Bengal in India.

And as I walked around Dalhousie Square in Calcutta, and a block away from Dalhousie Square in the area of the former Vice-Regal Government House, there were a number of places and things of interest to me. But for our immediate purposes which

relate to the song “Oranges and Lemons” with reference to St. Martin’s-in-the-Fields, just down from the former residence of the Governor-General, is St. John’s Church, which was formerly an Anglican Church, and is now part of the Church of North India. And of course the close proximity of St. John’s to the former Vice-Regal Government House reflects the former Anglican Church-State nexus that existed under the Raj; and inside of St. John’s is a segregated balcony area in one corner, where His Excellency, the Governor-General and his vice-regal entourage would sit for attendance at 1662 *Book of Common Prayer* services in this Anglican Church; as in ruling over what in the greater part were infidels and heathens, they sought the Protestant Christian blessing of Almighty God, Father, Son, and Holy Ghost, one God in Trinity, and Trinity in unity.

And of some special interest to us with regard to the song “Oranges and Lemons,” the steeple of St. John’s Anglican or *Church of England* Church in Calcutta, which is now part of the Church of North India, is said by local tradition to be stylistically based on the steeple or spire of St. Martin’s-in-the-Fields in London. And this took on a special Anglican-Puritan significance in a bit of intra-Protestant rivalry between the Anglicans and Presbyterians. For this steeple was the tallest church steeple in the general area of Dalhousie Square and its immediate environs. But in Dalhousie Square itself, is what was St. Andrew’s Presbyterian or *Church of Scotland* Church, which is also now part of the Church of North India. At the top of its steeple is a weathercock which shows the direction the wind is blowing, and this gives rise to the steeple’n’weathercock saga. For Bishop Thomas Middleton who was the Anglican Bishop of Calcutta from 1814 to 1823, said he didn’t want the Presbyterians of St. Andrew’s Church to have a taller steeple on their church, so that St. John’s, which was formerly the Cathedral church of Calcutta, would have the highest steeple. The Presbyterian Minister of St. Andrew’s, the Reverend Mr. Bryce, responded by saying that he would not only have a steeple higher than that of the Anglicans at St. John’s, but that his Puritan Church steeple would place a weathercock on top it, in order “to crow over the” Anglican “bishop<sup>89</sup>.” The Anglican bishop frowned upon this response. The Government, which under the British Raj, had to consider both the Established *Anglican* Church in England and Ireland, and also the Established Puritan *Presbyterian* Church in Scotland, went looking for a compromise solution. And so they stipulated that while the rest of the Puritan Church of St. Andrew’s might be repaired by the Public Works Department as required; by contrast, if any ill should befall *that weathercock* on the top of *that Puritan* steeple, it’d be the liability and problem of the Presbyterians. And so in this little bit of intra-Protestant *not too serious* Anglican-Puritan rivalry; one might imagine some of the Puritan Presbyterians, with a Puritan smile, saying something like, “Our Puritan steeple with its weathercock on top is the biggest steeple in Calcutta, and *it’s bigger than yours* that’s based on *that Anglican* St. Martin’s-in-the-Fields in London, ha, ha, ha.” And some of the Anglicans might have said with an Anglican smile things like, “Yea, well Calcutta might be *the second* city of the British Empire; but don’t forget, *the first* city of the Empire is London, London, London! And that St. Martin’s-in-the-Fields *in London* that

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<sup>89</sup> The Department of Tourism, State Government of West Bengal, Municipal Corporation Public Information Street Board at St. Andrew’s Church, Dalhousie Square, Calcutta, India, October 2012.

our steeple's based on, is a pretty impressive looking *Anglican* church, ya' know, 'cause it looks over Trafalgar Square! And you'd better watch that *Pewwww-ritan* (Puritan) steeple'n'weathercock *real carefully*, because *if any harm comes to it*, it's gonna' be *your problem*, ha, ha, ha." And in a back'n'forth never ending exchange, the Puritans might reply something like, "Yea, well we'll be watching it *very carefully*," to which the Anglicans might reply: "Then we'll see what happens to it," etcetera, etcetera. But this seems to have been pretty much tongue-in-cheek words with no actions; as the Presbyterian steeple'n'weathercock remains there to this day, and there doesn't seem to have been any real deep seated malice or on-going serious major conflict between Anglicans and Puritans over this. For in Protestant theology, the issue of whose Protestant Church has the tallest steeple, *is not of doctrinal significance*; and so this issue never had the potential to be anything *too* serious. It's not the type of thing that either Anglicans or Presbyterians "would die in a ditch over," or get *too* excited over, it was just a bit of low-key, intra-Protestant, Anglican-Puritan bluff'n'bluster that was part'n'parcel of the local culture and tongue-in-cheek humour of Calcutta under the white Protestant British Raj.

And so returning now to the song, "Oranges and Lemons," we also leave the intra-Anglican rival claims about which St. Martin's is the church of the second line, "You owe me five farthings," said the bells of St. Martin's;" bearing in mind, that as with the rival claims about the St. Clement's of the first line, I'm open to the idea this song has multiple applications. I don't think it has to be a case of "*either one or the other*."

Well the third line of the song, "Oranges and Lemons," is "When will you pay me?" said the bells of Old Bailey." Old Bailey is both a court house and a street the courthouse is in, in London EC4. And to understand the history of "the bells of Old Bailey," one must understand something of the history of the church diagonally opposite it. The Church is known variously as *Holy Sepulchre* or *St. Sepulchre* or *St. Sepulchre Without Newgate*. *Holy Sepulchre Church of England* is the largest church in the city of London, and it was rebuilt by Sir Christopher Wren following the Great Fire of London in 1666. The Church was named after Holy Sepulchre in Jerusalem, which I thank God I was privileged to see on my visit to Israel in February 2002; and Holy Sepulchre in London is sometimes abbreviated as "St. Sepulchre" because "Saint" means "Holy."

Located on the corner of Giltspur Street and Newgate Streets, in London EC1, *Holy Sepulchre Church of England* was the church where the Reverend Mr. John Rogers was Vicar or Minister at the time of the Reformation. John Rogers combined parts of William Tyndale's and Myles Coverdale's translations of the Scriptures, adding some of his own, to produce Matthew's Bible in English in 1537, and this was licensed for publication by Henry VIII to whom it was dedicated; and his work also formed the basis for a revised edition of 1539 known as Henry VIII's Great Bible. To the question, "Why was the Bible so important to the Protestants of the Reformation?," the answer is one of authority. The Protestants from the time of Martin Luther, recognized that man is lost in his sins as chiefly found in the Ten Commandments; and that with a Trinitarian God, God the Father, sent God the Son into the world, who was incarnate by God the Holy Ghost of

the virgin Mary, and was made man; and died in our place, and for our sins, when he hung on Calvary's cross, before rising again the third day, ascending into heaven, and sitting down at the Father's right hand, where he ever liveth to make intercession for those who believe in him. And so God offer's salvation as a free gift, to those who, repenting of their sins, accept it by faith alone in Christ as Redeemer and Lord, and thus they have access to God the Father in prayer through Christ; and the gift of eternal life.

But to the question, What is the Protestant's basis for rejecting the claims of Romanism that there are many so called saint mediators, and Popish priest mediators in confessionals, and salvation through a combination of faith and works, or alleged good works such as the purchase of pardons from the Church of Rome; the religiously conservative Protestant Christian answer is *an authoritative Bible*. And so on this crucial matter, and indeed other matters, such as "Who can lawfully marry?;" an issue which in contemporary times has been asked with respect to the issue of sodomite and sapphist marriage, which is clearly forbidden by God's holy Word in I Corinthians 6:9 which says those in such deadly sins as "fornicators," "effeminate," and "abusers of themselves with mankind," "shall not inherit the kingdom of God;" in I say such matters, the issue of authority is resolved for the Protestants with a Divinely Inspired and authoritative Bible. For example, on the question, "Who can lawfully marry?;" at the time of Henry VIII, there was the king's great matter, to wit, under Christian morals, "Can a man marry his deceased wife's sister?;" for the Protestant upholds Biblical authority over the alleged authority of the Roman Church under the Pope of Rome, as seen in the words of Mark 6:18, "It is not lawful for thee to have thy brother's wife." And so the Bible in a tongue that could be understood by the people was absolutely central and crucial. And John Rogers who together with William Tyndale and Myles Coverdale had been so important in bringing the English Bible to the people, was much hated by the Papists for his Protestantism. And so when he was the Minister of Holy Sepulchre in London, on the corner of Newgate and Giltspur Streets, he was taken to the nearby end of Giltspur Street and infamous "fires of Smithfield," in the time of the Romish queen, Bloody Mary; and as recorded in *Foxe's Book of Martyrs*, in 1555 he became the first Marian Martyr to die at the hands of Romanists for his Protestantism. For example, in the afore mentioned *Foxe's Book of Martyrs* 2004 edition published by Hendrickson in the USA, at chapter 16 in the section entitled "John Rogers, Vicar of St. Sepulchre's, and Reader of St. Paul's London," at pages 267 to 269. And so John Rogers is one of those referred to in the 1559 Elizabethan Act restoring Archbishop Thomas Cranmer's 1552 Protestant prayer book, traditionally printed in the 1662 prayer book, although in my present 2004 Cambridge edition it wasn't included so I glued it in the front to bring it up to the required standard on this issue; and this 1559 Elizabethan Act refers in its opening paragraph to how Cranmer's 1552 Protestant prayer book [quote] "was ... taken away ... by ... Queen Mary ... to the great decay of the due honour of God, and discomfort to the professors of the truth of Christ's religion" [unquote]. And of course, Cranmer himself is also one of those so referred to, with this year of 2016 being the 460th anniversary of the martyrdom of this Marian Martyr in 1556.

Now with regard to the third line of the song, "Oranges and Lemons," namely, "When will you pay me?" said the bells of Old Bailey;" as I say, to understand the

history of “the bells of Old Bailey,” one must understand something of the history of St. Sepulchre Church which is diagonally opposite it. The Old Bailey itself, is a well known court house that has on top of it the statue of justice, which is a woman holding “the scales of justice” in one hand, as a symbol of just judgment; and a sword in the other hand, as a symbol of capital punishment and a government’s right to execute criminals, in the words of Genesis 9:6, “Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man;” or in the words of Romans 13:4 & 9, “he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil,” verse 9, “Thou shalt not kill, Thou shalt not steal.” And in the words of Article 37 of the Anglican *39 Articles*, [quote] “The laws of the realm may punish men with death, for heinous and grievous offences” [unquote]. And as already mentioned, diagonally opposite the Old Bailey, is the Church of Holy Sepulchre. The tower of this church holds 12 bells that were restored in 1985; and which had been there since 1739, having in turn replaced the bells brought there from the Church of St. Bartholomew in 1537, which was a priory church closed by King Henry VIII in his wise Closure of the Monasteries from 1536 to 1540. Importantly, the Church of St. Sepulchre’s tenor bell was rung on mornings when there was an execution in Newgate Prison, which is now the site of Old Bailey Central Criminal Court; although the prison then acquired its own bell in 1783. And indeed, now in a glass at Holy Sepulchre *Church of England* which I have seen, is a bell that was also rung by the bellman of Holy Sepulchre Church, at midnight on the eve of an execution, outside the prisoner’s cell at Newgate. And at the time, the bellman of St. Sepulchre would say, [quote]

“All you that in the condemned hole to lie,  
 Prepare you, for tomorrow you shall die,  
 That you before the Almighty must appear.  
 Examine well yourselves in time repent,  
 That you may not to eternal flames be sent.  
 And when St. Sepulchre’s bell in the morning tolls.  
 The Lord have mercy on your souls” [unquote]. [pause]

And so the words in the song, “Oranges and Lemons,” in the third line, ““When will you pay me?” said the bells of Old Bailey;” carry the idea, “Look, you owe me five farthings worth of oranges and lemons, so you’d better pay, ’cause otherwise you might end up at the Old Bailey, and they might execute you for theft! So pay up!” [pause]

And so, we now come to the fourth line of this song, ““When I get rich,” said the bells of Shoreditch.” And one of my recollections of London is seeing double-decker red buses with “Shoreditch” written on them as their destination. St. Leonard’s *Church of England* Shoreditch, is at 36 Hoxton Square, London, N1. It was originally founded in the 12th century, and after collapsing in 1716, in the 1730s the spire was rebuilt on the same pattern as that of St. Mary-Le-Bow, at Cheapside, London, which we’ll later consider at the last church bells itemized in “Oranges and Lemons.” And when I’ve been out at the corner of Tabernacle Street and Paul Street, London, EC2, I’ve there seen an old water fountain or bubbler, no longer operational, which was built by the vestry of St. Leonard’s Shoreditch as constituted in 1853 by a decision of 1880 and 1882, and it

then went to its present location 120 years later in 2002. And when I've gone past St. Leonard's Shoreditch, I've seen there a letterbox with the words, "ORANGES AND LEMONS LETTERS," and so they clearly value the link of their church to the "Oranges and Lemons" song. And when I was at St. Leonard's Shoreditch in January 2006, the Chancel Table which during a Communion Service is used as the Communion Table was at the east end; and then to the south side of the Chancel Table, in the middle of the church, there was large bell on public display as one of the bells of Shoreditch. This was a bell made by William Blews and Sons, Founders at Birmingham, in 1875, at the time that the Reverend Mr. Evans was the Minister of the Church.

Now on the 1662 *Book of Common Prayer* Calendar, there's a black letter day for Leonard on 6 November. He died in 559 A.D., and was a courtier of King Clovis in France, and he especially ministered to prisoners, for which reason he is the motif saint of captives and prisoners. Hence the appropriateness of the fact, that outside of St. Leonard's Shoreditch, I saw the old whipping post which was also used as a pillar for the old stocks. For prisoners were sometimes either tied to the whipping post to be flogged, or put in the stocks just outside this church where people might throw things at them. And so the words of the fourth line, "'When I get rich,' said the bells of Shoreditch," carry the idea, "Look, you owe me five farthings worth of oranges and lemons, so you'd better get rich enough to pay, real quick, 'cause otherwise you might end up as a prisoner at the whipping post or in the stocks at St. Leonard's Shoreditch! So pay up!" [pause]

However, it should also be said that historically, there were a number of poor people in the area of Shoreditch, and so the words, "'When I get rich,' said the bells of Shoreditch," may also convey a cultural connotation that the person is poor, and so he might not "get rich" enough to pay for some time. And that connotation also leads into, and brings us to, the fifth line of the song, "Oranges and Lemons," which is "'When will that be?' said the bells of Stepney." St. Dunstan's & All Saints' *Church of England*, Stepney, is at Stepney High Street, Stepney, London, E1. The church was rebuilt in 952 A.D. by the Bishop of London, Dunstan, when the old wooden church that previously occupied the site was demolished. At that time, the Church was known simply as "All Saints' Church." But in 1029 it became known as "St. Dunstan's and All Saints' Church," in additional honour of Bishop Dunstan who had rebuilt it in 952. The present church dates from about 1400, but the Chancel is about 200 years older, and as at today, Accession Day, the 6th of February, 2016, the baptismal font is about 1,000 years old.

Now a more detailed explanation of the 1662 Anglican *Book of Common Prayer* Calendar, may be found both in the Preface of my book, *The Roman Pope is the Antichrist*, or in the Dedication of my Textual Commentaries Volume 1 on Matthew 1-14; both of which are available as free downloads on my website. But in broad terms, the 1561 and 1662 Anglican Calendar are selections of figures of historical significance to the *Church of England* made when holding in the one hand, the old Sarum Calendar; and in the other hand, the 1554 Latin edition of *Foxe's Book of Martyrs* which starts with the Waldensian, Berengarius, in the 11th century; and which in its first English edition of 1563 then added, for instance, some figures from the time of the persecution of Christians by pagan Rome which then broadly interlocked it with the starting point of the 1561

Calendar. And so the 1662 Calendar comes from the 1561 Elizabethan Calendar and is meant to be a matching half to *Foxe's Book of Martyrs* whose first English edition came out in 1563; a copy of which under Queen Elizabeth the First was chained inside every Church in England. On the one hand, Puritans who like the Protestantism of *Foxe's Book of Martyrs*, have tended to be dismissive of its matching half in this Anglican 1561 Calendar and its mild revision in the 1662 Anglican *Book of Common Prayer* Calendar, although the Calendar includes Giles on 1 September, and it's notable that the Puritan Presbyterians retained this name in John Knox's old cathedral of St. Giles' *Church of Scotland* Cathedral in Edinburgh<sup>90</sup>. And on the other hand, the semi-Romanists who sadly arose with Puseyism in the Anglican Church from the 19th century, may in a decontextualized and distorted manner find some value in the 1662 Calendar's link to the old Sarum Calendar, but they do so in a way that denies the wonderful Protestant truth of *Foxe's Book of Martyrs* which they have taken out of their apostate Anglican Churches. For those given black letter days on the 1561 and 1662 Calendar, their inclusion indicates that they are figures of historical significance to the *Church of England*, who in some way, however limited, set a good example; and it must be said, that in some instances, it may be a very limited good example they set in some area. Thus in harmony with Hebrews 5:14 we must critically discern their good from their bad. And this also teaches us that depending on exactly where we are in geographical space and time, if we find ourselves in broadly bad spiritual church times, such as we most assuredly do in this day and age, then for the purposes of church attendance, to find some of the good, we may simply have to select from the best of a bad lot of churches, as we hope and pray for better church times to come in the future.

These 1561 and 1662 Anglican Calendars include some European Continental figures historically connected with Western Europe, especially France, up till the early to mid eighth century, such as Giles of Nimes in France who died in 725, and Boniface, the English missionary to the Germans who died in 754; before the rise of Papal temporal power in Western Europe in 756 in connection with the fraudulent *Donation of Constantine*, and then the misnamed [quote] "Holy" [unquote] Roman Empire from 800, which meant Rome's enforcement powers pushed out the true believers from the Roman Church on the Continent. And these true believers on the European Continent who were pushed out in connection with the circulation of the fraudulent *Donation of Constantine* in the second half of the 8th century, were found in the Waldensians of Western Europe. We have evidence from a Romanist medieval story hostile to the Waldensians, that they separated from the Church of Rome because of the *Donation of Constantine* which is said to have been in the fourth century A.D.<sup>91</sup>. But given that this was a fraudulent document that in fact dates to the eighth century, not the fourth century, raises the question of whether the Waldensians in fact separated in the 8th century A.D., or whether those who

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<sup>90</sup> I here said, "London" but I should have said, "Edinburgh." There is also St. Giles' Presbyterian Church at Hurstville in Sydney (*Presbyterian Church of Australia*).

<sup>91</sup> Bihlmeyer, K., *Church History*, Revised by H. Tuchle, translated from the thirteenth German edition by V.E. Mills and F.J. Muller, Vol. 2, *The Middle Ages*, Newman Press, Maryland, USA, 1963, pp. 146,211.

separated in the eighth century joined a pre-existing group of Waldensians? But either way, we pick up their trail from this recorded separation due to the *Donation of Constantine* in the 8th century, in *Foxe's Book of Martyrs* with Berengarius around 1,000 A.D.; and as far as church records go, the evidence is that there were some better figures still able to operate on the Continent in the church, in spite of its growing apostasy, until Rome's enforcement powers in connection with the fraudulent 8th century *Donation of Constantine* and misnamed [quote] "Holy" [unquote] Roman Empire from 800, pushed them out. And so after the 8th century continental figures found on the 1561 and 1662 Calendar, such as Giles in southern France; it's matching half of *Foxe's Book of Martyrs*, takes up on the European Continent under the heading, "Persecution of the Waldenses in France," with Berengarius from around 1,000 A.D.; his successor, Peter Bruis of Toulouse in southern France, whose separation from the *Church of Rome* was manifested in his book entitled, "Antichrist;" or Henry of Toulouse who in 1147 gave his name to these Christians as Henericians; and the later Peter Waldo of Lyons in France, who either gave his name of "Waldo" to, or took his name of "Waldo" from, the Waldensians. And the Waldensians of Albi in southern France are known by Foxe as the Albigenses, as their story has some unique elements to it, and so reference is sometimes made to the Waldensians and Albigenses. And also in the 15th century the martyrs Huss of Bohemia in 1415, and Jerome of Prague who was martyred in 1416 which was 600 years ago this year of 2016.

However, these type of Western European enforcement provisions on the Continent didn't generally exist in England, and so, for instance, the Inquisition set up on the Continent in 1233; didn't, with the lone exception of the trial of Knights' Templars, come to England till after John Wycliffe's death, that is, till the late 14th and early 15th centuries. And so up till this time, some better English figures were still able to operate inside the *Church of Rome* in England, because with some limited exceptions, Rome couldn't enforce its teachings in England because the English government didn't generally persecute those disagreeing with Rome. And so the 1561 and 1662 Calendar includes some better English figures who in some way, however limited, and as I say, it may be very limited indeed, nevertheless, in at least *some limited way* set a good example in some area, and so in harmony with Hebrews 5:14 one must critically discern their good from their bad. And these English figures go up till the Bishop of Chichester, Richard, who died in 1253. In 1538, via Thomas Cromwell, King Henry VIII most wisely ordered the destruction of an idolatrous shrine of Richard at Chichester Cathedral; but amidst a number of his errors, Richard is remembered favourably for some of his reforms such as requiring that *The Apostles' Creed* and *Lord's Prayer* were to be learnt in English as opposed to Latin<sup>92</sup>; as this was a forerunner to the later work of the Protestants in putting both the Bible which contains *The Lord's Prayer* and Liturgy which contains *The*

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<sup>92</sup> William Richards Wood Stephens' (1839-1902) *Memorials of the South Saxon See & Cathedral Church of Chichester*, Richard Bently & Son, London, UK, 1876, pp. 88-89, "By his statutes it was decreed that ... The [Apostles'] Creed and the Lord's Prayer were to be learned in the mother tongue" (referred to in "Richard of Chichester," *Wikipedia*, [https://en.wikipedia.org/wiki/Richard\\_of\\_Chichester](https://en.wikipedia.org/wiki/Richard_of_Chichester)).

*Apostles' Creed* into English; and the *Apostles' Creed* and *Lord's Prayer* are two great symbols of the Christian faith upheld in Cranmer's 1552 Protestant prayer book, now found in the 1662 *Book of Common Prayer* where they are doctrinally explained and contextualized in, for instance, the Anglican *Short Catechism*. And so this 1561 and 1662 Calendar's matching half of *Foxe's Book of Martyrs*, then takes over in England after the 13th century Richard of Chichester with John Wycliffe in the 14th century and the Lollards of the 14th and 15th centuries; and Wycliffe is remembered for putting the Bible into English, and so Bishop Richard's work in requiring that the *Apostles' Creed* and *Lord's Prayer* be learnt in English, is thus a lesser forerunner in the 13th century, of Wycliffe's 14th century greater English Bible work.

John Wycliffe, the *Morning Star of the Reformation*, though he was ejected from Oxford University, was still able to operate as a priest in England at Lutterworth Church, whereas if he'd been on the European Continent in Western Europe, he'd have been martyred by Rome. But then Rome's enforcement provisions came to England in the late 14th and early 15th centuries; and as recorded in *Foxe's Book of Martyrs*, the pure church then existed outside of the Roman Church as the Lollards, these being the English equivalent to the Continental Waldensians; both of whom then operated outside of the Roman Church up to the time of the Reformation in the 16th century; and then as once again recorded in *Foxe's Book of Martyrs*, there were the Protestant Marian martyrs under the Romanist queen, Bloody Mary, whose regnal years were 1553 to 1558. And so in this broad context of understanding the 1561 and 1662 Anglican Calendar's as a matching half with *Foxe's Book of Martyrs*, Dunstan was an Archbishop of Canterbury who died in 988, and was one of these better figures in England, who in some way, however limited, set a good example; as seen by the fact that he not only sought to enhance royal authority, but he also had the Church of All Saints at Stepney rebuilt in 952, and it was therefore later renamed St. Dunstan's & All Saints' Stepney. And Dunstan has a black letter day on the Anglican 1662 *Book of Common Prayer* Calendar for 19 May.

And in this context, I should also mention that on the 1561 and 1662 Anglican Calendar, another Archbishop of Canterbury, Alphege, who died in 1012 has a black letter day exactly one month earlier on 19 April, and these two names are to some extent linked. And though William Forbush makes both some good and some bad changes in his edition of *Foxe's Book of Martyrs*, as rightly noted in the afore mentioned Forbush's *Foxe's Book of Martyrs* 2004 edition published by Hendrickson, at pages 52 to 54<sup>93</sup>, when he lay-a-dying in 1006, Dunstan prayed that Alphege might succeed him to the Archbishopric of Canterbury, and indeed, that is what happened. But then the pagan Danes sacked Canterbury, took Alphege prisoner, "insulted and abused him in a rude and barbarous manner;" but Alphege who didn't believe in the inter-faith compromise with those who make no profession to be Christians, didn't say to these heathens things like

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<sup>93</sup> Though in this edition Forbush rightly includes a reference to, for instance, Dunstan and Alphege at pp. 52-54 in harmony with the 1561 & 1662 Calendars' principles; he then, for instance, at pp. 54-55 wrongly also adds in some 11th century Continental stories that are incongruous with these 1561 & 1662 Calendars' principles.

[change voice], “But we all have faith in a spiritual world;” rather, he “exhorted them to forsake their” pagan “idolatry, and embrace Christianity,” for which reason he was then beheaded by these heathens on 19 April 1012 at Greenwich, where a church dedicated to God in memory of Alphege now stands, to wit, St. Alfege’s *Church of England*, which unlike the 1662 prayer book that spells his name “A-L-P-H-E-G-E,” uses the alternative form of “A-L-F-E-G-E.” Henry VIII who with Thomas Cranmer, under God, started the English Reformation, was baptized at St. Alfege’s Church, which was rebuilt over some years from 1712 and reconsecrated in 1718; and St. Alfege’s Church is also mentioned in the fictional context of a marriage in Charles Dickens’ mid 1860s novel, *Our Mutual Friend*.

And so there’s a link between Dunstan and Alphege, both of whom are remembered in London Churches dedicated to God and named in memory of them; and both of whom have black letter days on the 1561 and 1662 Anglican Calendars exactly one month apart on 19 April and 19 May. And I here also note, that when my beloved earthly father, Keith McGrath, was 3 to 4 months old, he was baptized on St. Dunstan’s Day, 19 May 1921, at St. Philip’s Anglican Church, Bungendore, New South Wales – near Canberra. And St. Dunstan’s & All Saints’ *Church of England*, Stepney, is also named with reference to “All Saints,” and on the 1662 *Book of Common Prayer* Calendar All Saint’s Day is a red-letter day with its own readings and Collect on 1 November. Unlike in Roman Catholicism or Eastern Orthodoxy, the Protestant concept of All Saints’ Day found in, for example, the 1662 *Book of Common Prayer* readings of Matthew 5:1-12 and Revelation 7:2-12, is that of a universal sainthood of all believers; for which reason there’s no so called “All Souls’ Day” on the 1662 Calendar, because “All Souls” is covered by “All Saints<sup>94</sup>,” but the two terminologies of “saints” and “souls” are both used in the Holy Bible, and Anglican Protestants historically have had churches named both “All Souls” and “All Saints.”

Now in the song, “Oranges and Lemons,” line 5 says, “‘When will that be?’ said the bells of Stepney.” Historically, Stepney which is part of East London, was an important church for mariners, and so, for example, there are many sailors buried in the Stepney churchyard. Now a number of the men were seamen who went out to sea for long periods of time. Hence their wives used to have to purchase things on credit awaiting their husbands’ return, and with their husbands possibly gone for years, in the context of money owed by these wives, the terminology of the question, “When will that be?” came to have a certain cultural loading and connection with this East London culture around Stepney, in which shop keepers would be asking these wives as to their seaman husband’s return, “When will that be?” And so in the context of the song, “Oranges and Lemons,” if the words of the fourth line, “‘When I get rich,’ said the bells of Shoreditch,” carry the idea, “you’d better get rich enough to pay, real quick, ’cause otherwise you might end up as a prisoner at the whipping post or in the stocks at St. Leonard’s

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<sup>94</sup> The Roman Church has “All Souls” on 2 Nov. (as do semi-Romanist Puseyites who have departed from the Protestant doctrine of the 1662 BCP), and the Eastern Orthodox have multiple “All Souls” days through the year, none of them on 2 Nov. .

Shoreditch! So pay up!” And “‘When I get rich,’ said the bells of Shoreditch,” may also convey a cultural connotation that the person is poor, and so he might not “get rich” enough to pay for some time. Then the words, “‘When will that be?’ said the bells of Stepney,” have an implied cultural connotation, that on present indications, it could well be a long time, before the five farthings worth of oranges and lemons owed ... *finally* comes through.

And so we now come to the sixth line of “Oranges and Lemons” with “‘I’m sure I don’t know,’ said the great bells of Bow.” And that fits in with the implied culturally connotation of the previous line, that it’s probably going to be a long time, no-one knows for sure just how long, before the five farthings that are owed will be paid. St. Mary-Le-Bow, Cheapside, is in London EC2; and as previously mentioned the rebuilt 1730s spire of St. Leonard’s Shoreditch was based on the same pattern as that of this St. Mary-Le-Bow; and so these spires are a link between different lines in the song, “Oranges and Lemons.” There’s been a church on this site since 1070; and by tradition, a white Christian Englishman born under the sound of the bell of Bow is called a “Cockney.” And the Cockney culture is also part of the historic culture of London. Furthermore, although the Jewish synagogue and mediaeval Jewish Quarter which gave rise to the name of Old Jewry street in London, EC2<sup>95</sup>, closed with the expulsion of Jews from England in 1290 some hundreds of years before the song “Oranges and Lemons” was composed; it’s notable that within the sound of Bow Bells is this street that still bears the name, “Old Jewry;” and also the Church of St. Lawrence, Jewry, which at £12,000 was the most expensive church built by Sir Christopher Wren<sup>96</sup>; as well as St. Olave Jewry, of which since 1887 only the tower survives. Following the Great Fire of London in 1666, St. Olave Jewry was rebuilt and its parish united with that of St. Martin Pomeroy which was not rebuilt, in which the name “Pomeroy” or “Pomary” may indicate that apple trees formerly grew near this St. Martin’s church<sup>97</sup>. So “the ... bells of Bow” include the medieval “Old Jewry” area, and thus make the point that *it’s not anyone* born under the bells of Bow, but only a white Christian Englishman born under the bells of Bow, who’s a “Cockney;” and this allusion to medieval Jews through reference to “Old Jewry,” when taken with the idea of money lenders from “the bells of St. Martin’s” Orgar, may thus be alluding to the involvement of *Jewish* money lenders.

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<sup>95</sup> I here said, “ECT” but I should have said, “EC2.” These type of partial post codes act to identify different areas of London.

<sup>96</sup> Charles Hemstrem *et unum*, *Nooks & Corners of Old London*, James Pott & Company, New York, USA, 1910, Chapter 1, “Within Sound of Bow Bells,” pp. 12 & 17 (p. 15 shows a slightly different wording for some lines of “Oranges and Lemons” than what I have used) (<http://www.gutenberg.org/files/40072/40072-h/40072-h.htm>).

<sup>97</sup> “Old Jewry,” *Wikipedia* ([https://en.wikipedia.org/wiki/Old\\_Jewry](https://en.wikipedia.org/wiki/Old_Jewry)); “St Olave Old Jewry,” *Wikipedia* ([https://en.wikipedia.org/wiki/St\\_Olave\\_Old\\_Jewry](https://en.wikipedia.org/wiki/St_Olave_Old_Jewry)); & “St. Martin Pomary,” *Wikipedia* ([https://en.wikipedia.org/wiki/St\\_Martin\\_Pomeroy](https://en.wikipedia.org/wiki/St_Martin_Pomeroy)).

And the fact that the first line, “‘Oranges and Lemons,’ said the bells of St. Clement’s,” was not added till 1858, may also possibly through reference to St. Martin Pomeroy which was united to St. Olave Jewry, be alluding to the idea that in the original song which started with, “‘You owe me five farthings,’ said the bells of St. Martin’s,” the “five farthings” were for apples that were bought under the bells of the united parish of St. Martin Pomeroy and St. Olave Jewry, with money lent from Jewish money lenders in connection with the bells of St. Martin’s Orgar; although if so, the fact that St. Martin’s Orgar was united to St. Clement’s Eastcheap following the Great Fire of London in 1666, and the wider connection of St. Clement’s Eastcheap to citrus fruit cargoes from the Mediterranean; may also mean that in the original song, the “five farthings” worth owed were connected with a number of possible fruits, for example, oranges, lemons, and apples, and then with the adding of the first line in 1858, this was reduced to just “Oranges and Lemons.” But whatever one thinks of the additional possible connection to “apples,” and a possible triple application to three St. Martin’s Churches of London, the big point is that this nexus between the area covered by “the ... bells of Bow” which includes the “Old Jewry” area, gives a contextual propriety to the reference to “the great bells of Bow.” For while white Christian England later made a one-off qualified exception in the special case of allowing Jews in the country, the fact it was still white Christian England meant that Jews were limited in what they could do, and this included allowing them to be money-lenders; although a number of them were regarded as *too severe* in their monetary terms and conditions upon the poor Christians, for which reason the *Oxford Dictionary* historically gives as one meaning of “Jew” the idea of an “extortionate usurer<sup>98</sup>,” and so from this, for example, a synonym for “Don’t be stingy!” would be “Don’t be a Jew!” And while on the one hand, something like the excessive anti-Jewishness of the Nazis is to be rejected as unChristian; on the other hand, if like myself, one regards Jews as a special case allowed in controlled small numbers into a white Christian country, then some reasonable level of more moderate anti-Jewish sentiment is necessary as a *protection device* to maintain a white Christian ethnic fraternity and identity with culturally Christian morals in the wider law and society of both saved Christians and unsaved culturally ethnic Christians; for example, anti-pornography, anti-abortion, or anti-sodomy laws. And if that white racial and culturally Christian patriotic fraternity goes, as it has in the post World War Two Era under the Type 2 so called “Human Rights” secularists subverting God’s most holy laws of Genesis 9 to 11, for example, dispersing the Jews out from the segregated area of London’s Jewish Quarter; then such protection devices go, and the society being no longer able to celebrate and defend its white Christian ethnicity, it is easily overrun by everyone else; as indeed it has been with, for example, the wicked repeal of section 127 of the Australian Constitution which gave black Aborigines citizenship and so attacked white Christian Australian national identity, or immigration and emigration being used to shockingly bring in and retain foreign races and ethnicities, and false religions, for example, of apostate Christians such as Eastern Orthodox and Oriental Orthodox, infidels such as

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<sup>98</sup> *The Concise Oxford Dictionary*, 1911, Third Edition Revised by H.W. Fowler *et al*, 1934, reprinted at the Clarendon Press, Oxford, UK, 1949, at “Jew.”

Mohammedans and Sikhs, and heathens such as Buddhists and Hindus, all at the behest of evil politicians under the name of “multi-culturalism.” And hence with respect to the song, “Oranges and Lemons,” whether one thinks there’s one, two, or three applications intended for “the bells of St. Martin’s,” through reference to the idea of *Jewish* money lenders, a number of whom were regarded as *too severe*, there’s seems to be a nexus between the Christian Church “bells of” both “St. Martin’s” and “Bow.”

St. Mary-Le-Bow was rebuilt after the Great Fire of London in 1666 by Sir Christopher Wren, with its eight bells cast for the finished church, and later bells were added bringing it up to 12 bells. In the Anglican 1662 *Book of Common Prayer* Calendar, there are three black letter days associated with St. Mary, the Mother of Jesus, on 2 July there’s *Visitation of the Blessèd Virgin Mary* to St. Elizabeth remembering the story of Luke 1:39-56, that ends with the Magnifat of Luke 1:46-55 which is also found as a possible song that may be sung, if the alternative of Psalm 98 is not selected, at Evensong. And remembering Mary in the womb of her mother Anne, who has a black letter day on 26 July; there’s the black letter day of 8 December for the *Conception of the Blessèd Virgin Mary* in Anne’s womb; and then nine months later on 8 September there’s the black letter day of *Nativity of the Blessèd Virgin Mary*; and this all makes the point that life begins at conception, with birth usually about 9 months later; and this truth has been tragically lost sight of in this wicked age as seen in the shocking mass murder of the abortion slaughter. For while self-defence is a full defence against the charge of murder, so that a woman may procure an abortion if it is necessary to save her own life; in all other instances, it is murder prohibited by the sixth commandment of the Holy Decalogue in Exodus 20, “Thou shalt not kill.” And there are also two red-letter days on the 1662 *Book of Common Prayer* Calendar with regard to Mary, the mother of Jesus, but these are also simultaneously feasts of Christ our Lord. And these are *The Presentation of Christ in the Temple commonly called The Purification of Saint Mary the Virgin* on 2 February with the Gospel reading from the 1611 Authorized Version of Luke 2:22-40; and *The Annunciation of the Blessèd Virgin Mary* on 25 March with the Gospel reading from the Authorized Version of Luke 1:26-38. And in the context of the Son of God’s incarnation, reference is also made, for example, to “the Virgin Mary” in the *Apostles’ Creed* and the *Nicene Creed*, the *Proper Preface of The Communion Service* used upon *Christmas Day, and seven days after*; and also the Collect used for *Christmas Day* and the *Sunday After Christmas* refers in this same incarnation context to Mary as “a pure Virgin.” And so the life and goodly example of St. Mary, the mother of Jesus, is remembered by Anglicans in the 1662 prayer book.

I’ve visited the Bow Church or the Church of St. Mary-Le-Bow, on a number of occasions when there hasn’t been a service on. In 1876 it was united with the parish of All Hallows, Bread Street, and so among other things, it includes a plaque to, and bust of, His Excellency Arthur Philip, who died in 1814, and was the first Governor of New South Wales in Australia, because in 1738 he was baptized at All Hallows Church in Bread Street. And St. Philip’s Church Hill, York Street in the City of Sydney, is a Low Church Evangelical Anglican Church with some 1662 *Book of Common Prayer* services,

originally named “St. Phillip’s” with a double “l” in honour of Arthur Phillip in 1802<sup>99</sup>; although it was later rebuilt and renamed in 1856 as “St. Philip’s” with a single “l” in honour of the Apostle Philip; and so it’s now named after the Apostle Philip in deference to Arthur Phillip’s surname. Now the present church building of St. Mary-Le-Bow in London that I’ve seen, is with the exception of the steeple and its bell tower, a fairly new building that was built after World War Two. That’s because during World War Two Nazi German bombing of London destroyed much of St. Mary-Le-Bow in a 1941 blitz, and this left only the steeple standing with its bell tower. Indeed, as the word was spread that St. Mary-Le-Bow was aflame, ... I can imagine fire-men turning off their hoses at various flaming sites of London; I can imagine people saying to the firemen, “Go, Go, you must let my house burn down. You must save the great bells of Bow.” I can imagine fire-engines converging from all over London, after fire chiefs jumped into their truck and told their driver, “St. Mary-Le-Bow is aflame. We must save the great bells of Bow! Quick as you can to St. Mary-Le-Bow!” [pause] And I’m also touched by the fact, that the *British Broadcasting Corporation* or BBC radio, sent forth orders that a recording be made of the peel of *the great bells of Bow*; and the BBC played that recording of *the great bells of Bow* at the start of each broadcast through occupied Europe during World War Two. [pause]

[Sing:] “Oranges and Lemons,” said the bells of Saint Clement’s;  
 “You owe me five farthings,” said the bells of Saint Martin’s;  
 “When will you pay me?,” said the bells of Old Bailey.  
 “When I get rich,” said the bells of Shoreditch.  
 “When will that be?,” said the bells of Stepney.  
 “I’m sure I don’t know,” said the great bells of

B ☺ W, B ☺ W, B ☺ W.

[Say:] “Chop, chop, chop.” [pause]

And so in this sermon, we’ve considered a manifestation of the historic cultural Christianity of London, and beyond that, of Anglicanism, and Protestant Christianity as found in the churches itemized in one form of the song, “Oranges and Lemons,” for these London Anglican Churches are in a geographical area where the monarch is *Supreme Governor of the Church of England*. And in harmony with the words of our Lord and Saviour, Jesus Christ, in Matthew 22:21, “Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s;” and the words of his holy Apostle, St. Peter in I Peter 2:17, “Fear God. Honour the king;” on this *Anniversary of the Day of Accession of the Reigning Sovereign*, Queen Elizabeth the Second, we remember that today, Saturday the 6th of February, 2016, commences the Queen’s 65th regnal year, this being the first time a British Sovereign has attained unto a 65th regnal year. And so:

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<sup>99</sup> Bladen, F.M. (Editor), *Historical Records of New South Wales*, Printed by Authority, Charles Potter, Government Printer, Sydney, N.S.W., Australia, 1896, Vol. 4, p. 802.

Let us pray [pause].

“O God, who providest for thy people by thy power, and rulest over them in love: vouchsafe so to bless thy servant our Queen, that under her this nation may be wisely governed, and thy church may serve thee in all godly quietness; and grant that she being devoted to thee with her whole heart, and persevering in good works unto the end, may, by thy guidance come to thine everlasting kingdom; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen<sup>100</sup>.”

*Order of Service* (conducted by Alex Neil):

At Start of service,

*The Lord's Prayer* (as found in Anglican 1662 *Book of Common Prayer*).

Song: “God Save the Queen.”

*The Apostles' Creed* (as found in Anglican 1662 *Book of Common Prayer*); with an introductory reference by Gavin to the fact that the *Lord's Prayer* and *Apostles' Creed* are found in both the Anglican *Short Catechism* in the *Book of Common Prayer* (1662) and the Presbyterian *Shorter Catechism* (1648).

Lessons read by Alex Neil (Authorized Version of 1611) from *Accession Service* (Anglican 1662 *Book of Common Prayer*): Proverbs 8:1-16; Matt. 22:16-22; Rom. 13:1-10; & I Peter 2:11-17.

Psalms from *Accession Service* (Anglican 1662 *Book of Common Prayer*).

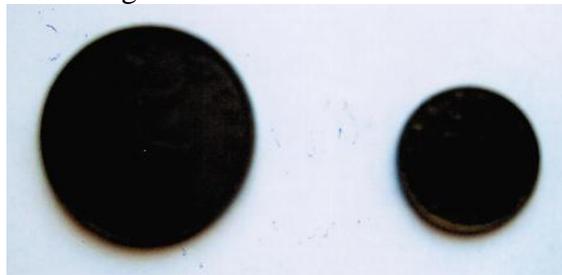
Before Sermon: Sing Psalm 20 (Presbyterian Caroline Psalter of 1650).

Sermon: Gavin.

After Sermon: Sing Psalm 121 (Presbyterian Caroline Psalter of 1650).

Closing Prayer (Alex Neil).

Showing the “penny-farthing” bicycle idea, this English 1930 penny and 1861 farthing (minted just 3 years after the “Oranges and Lemons” couplet was added in 1858,) are two of only a handful of coins retained by Gavin after he sold over 99% of his modest coin collection in 2016 for \$970. A penny is 4 farthings, and so 1 penny + 1 farthing = the value of 5 farthings.




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<sup>100</sup> A Collect from the *Accession Service*, commanded to be printed and published and annexed to the *Book of Common Prayer* of 1662 by Royal Warrant of Queen Elizabeth II on 26 July 1958, revoking her earlier Royal Warrant of 12 June 1953.

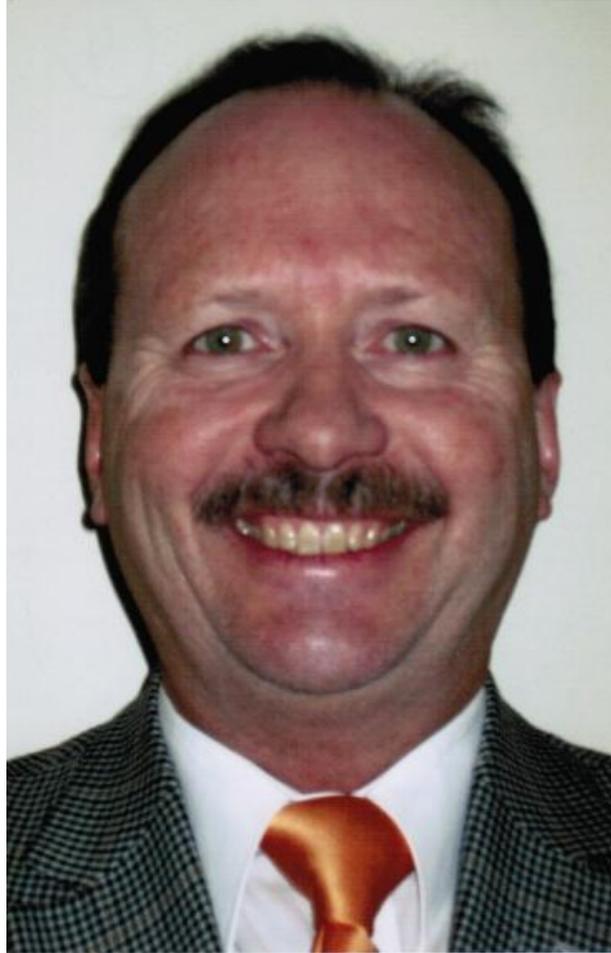
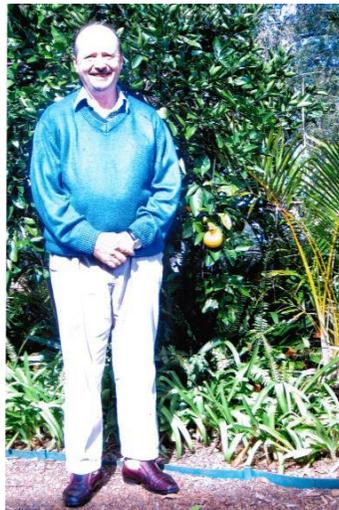


Photo of Gavin in Oct. 2009 presently used at his Sermon Audio website of <http://www.sermonaudio.com/kingjamesbible>. Gavin is wearing an orange tie as a symbol of Protestantism in memory of King William of Orange who came to the British Isles on 5 November 1688.



Gavin at an orange tree in the front yard of his Sydney residence (the orange in the left photo is seen in the right photo left of Gavin's left lower arm. May 2016.

Sermon Audio: Speaker: Gavin McGrath

Full Title: Accession Day Historic 65th Regnal Year of Queen & London's Oranges & Lemons' Churches.

Subtitle/Series: Accession Day QE II 1952-2016

Short title: The Oranges & Lemons' Churches

Date Preached: 02/06/2016

Bible Texts: Matthew 22:21; I Peter 2:17

Event Category: Teaching

Source: Mangrove Mountain Union Church

**Brief Overview:**

This sermon is preached on the Anniversary of the Day of the Accession of the Reigning Sovereign, Queen Elizabeth II, 6 Feb. 2016. Gavin says, "Firstly I shall make some specific reference to *Accession Day* and its Protestant Christian significance." "About 5 months ago ... the legally Protestant Queen Elizabeth II became the longest reigning monarch in British history. She is one of only 3 monarchs of the British Isles whose reign has reached to 60 regnal years. ... King George III ... reigned from 1760 to 1820, and he died during his 60th regnal year. Queen Victoria reigned from 1837 to 1901, and she died during her 64th regnal year. But since 9 September 2015, Queen Elizabeth II, whose reign commenced on 6 February 1952, is now the longest reigning monarch in the history of the British Isles, and so today, *Accession Day*, 2016, is a historic day" as it "commences the Queen's 65th regnal year, and to date, she is the only monarch in British history to have had a 65th regnal year." And "secondly, bearing in mind the presence of the Royal Residence of Buckingham Palace in London, UK, I shall consider a manifestation of the historic cultural Christianity of London, as found in one form of the children's nursery rhyme or song, 'Oranges and Lemons,' through reference to the Anglican Churches of London referred to in this song." "'Oranges and Lemons,' said the bells of St. Clement's; 'You owe me five farthings,' said the bells of St. Martin's; 'When will you pay me?,' said the bells of Old Bailey. 'When I get rich,' said the bells of Shoreditch. 'When will that be?,' said the bells of Stepney. 'I'm sure I don't know,' said the great bells of B@W, B@W, B@W." "Chop, Chop, Chop."

Keywords: Accession Queen Elizabeth Supreme Governor Anglican Oranges Lemons London Churches

***GOD, KING / QUEEN, & COUNTRY.*** The plaque on the war service grave of my Father, Major N.K.D. (Keith) McGrath (21 Jan 1921 to 9 April 2015), twice makes reference to: *God, Queen, and Country*; as it makes reference to “God” (the Christian cross on the left and Christian cross on the Sovereign’s Crown of The Australian Army Badge at the top), the Sovereign and country (the Sovereign’s Crown on “The Australian Army” badge at the top, and in the words, “Royal Australian Corps of Signals”), and it is an official war service monument. Thus my much loved Mother and I, remembered Armistice Day 2015, on the 11th day, of the 11th month, at the 11th hour, at Father’s war service grave, at which time we temporarily placed his 12 medals on the grave (which is c. 50 metres or c. 55 yards in directly continuing through the main gate, on the left).



*Widow and widow’s younger son:*

Gavin and his Mother at the grave of Gavin’s father and his mother’s husband, Major N.K.D. (Keith / Mac) McGrath (1921-2015) on the first Armistice Day after he fell on life’s battlefield. St. James’ Anglican Cemetery, Pitt Town, Sydney, N.S.W., Australia. Wednesday, the 11th of November, 2015.

Gavin says in the sermon, “bearing in mind the presence of the Royal Residence of Buckingham Palace in London, UK, I shall consider a manifestation of the historic cultural Christianity of London, as found in one form of the children’s nursery rhyme or song, ‘Oranges and Lemons,’ through reference to the Anglican Churches of London referred to in this song.”



The “Internal Mail,” or “Queen’s Messenger” arrives at The Mews of Buckingham Palace, August 2001. This is an internal mail system between Buckingham Palace (Royal Residence of Queen Elizabeth II and Prince Philip), and St. James’s Palace (Royal Residence of the heir apparent, Prince Charles. The Royal Warrant for the *Accession Service* “commanded to be printed and published and annexed to the Book of Common Prayer” of 1662 were last “Given” by “Elizabeth” the Second “at our Court at Saint James’s the twenty-sixth day of July 1958; In the Seventh Year of Our Reign;” altering reference to the heir apparent from “Charles Duke of Cornwall” in the earlier 1953 *Accession Service* Royal Warrant, to “Charles Prince of Wales” after he was so named on 26 July 1958, and later so invested on 1 July 1969).

Gavin says, “though I wouldn’t normally go to a service at St. Paul’s Cathedral in London, I did attend the *Accession Service* there on 6 February 2013; and while I would have left if, for example, a female Minister had started taking any of the service, fortunately this did not happen, and hence I there attended an inner city London 1662 *Book of Common Prayer* service of Evensong which used in the place of the Evening Prayer Lesser Litany, *The Suffrages next after the Creed* and *Collect* found in the *Accession Service*. And if from around St. Paul’s Cathedral one walks 5 minutes one direction up Newgate Street, not far from there is Old Bailey, and what in the song ‘Oranges and Lemons’ are called ‘the Bells of Old Bailey;’ and if from around St. Paul’s Cathedral one walks 5 minutes in the other direction up Cheapside, not far from there is Bow Lane, and what in ‘Oranges and Lemons’ are called, ‘the great bells of Bow’.”



St. Paul's Cathedral, London, April 2001 on Gavin's first trip to London. Note the black soot on the lower part.



St. Paul's Cathedral London, Dec. 2012 on Gavin's sixth trip to London. It was cleaned up for the Olympic Games.



Gavin at top of St. Paul's Church of England Cathedral, on his first trip to London, England, UK, April, 2002.



Looking out from the top of St. Paul's Cathedral, London, UK, towards the Thames River & London Eye, April 2002.



St. Clement's Eastcheap, Clement's Lane, London, EC4, Jan. 2006. One of two claimants to "the bells of St. Clement's." Church far left, this is a difficult church to photograph in London's narrow streets.



Gavin on his 4th trip to London next to the baptismal font of St. Clement's Eastcheap, April 2006. Church noticeboard says, "St. Clement Eastcheap with St. Martin Orgar" "The 'Oranges and Lemons' Church."



St. Clement Danes, The Strand, one of two St. Clements' C. of E. claimants. December 2005.



The front of St. Clement Danes Parish Hall. Immediately right is Clare Market. London, England, UK, December 2005.



A plaque marks the site of the old St. Martin Orgar Church, Martin Lane, which is now combined with St. Clement's Eastcheap.



The old Rectory with a clock containing the old bell. One of two claimants to "the bells of St. Martin's." December 2005.



Two British Bobbies (policemen) on horses in front of Trafalgar Square & the steeple of St. Martin's-in-the-Fields seen between them.



St. Martin's-in-the-Fields, is one of two claimants to be "the bells of St. Martin's" in "Oranges & Lemons." Dec. 2005.



Puritan Presbyterian Church in Dalhousie Square, Calcutta, India. Puritans wanted a steeple higher than the Anglicans. Oct. 2012. in bluff'n'bluster Anglican-Puritan rivalry.



The steeple of Anglican St. John's Church Calcutta. Local tradition says it is stylistically based on St. Martin's-in-the-Fields. Oct. 2012.



The steeple of St. Martin's-in-the-Fields, London, is similar, though not identical, to St. John's Calcutta, India. Nov. 2012.



Holy Sepulchre Church, diagonally opposite Old Bailey, London, EC1. The Minister of St. Sepulchre's, John Rogers, produced the 1537 Matthew's Bible in English. Under the Romanist queen, Bloody Mary, he was the first Protestant Marian martyr in 1555, in the nearby fires of Smithfield. December 2005.



Gavin inside St. Sepulchre's Church of England with his hand at the Newgate Execution Bell which was rung outside a condemned prisoner's cell at Newgate by the Bellman of Holy Sepulchre Church at midnight before his execution. April 2006.



Gavin at St. Sepulchre's holding the rope that tolls "the bells of Old Bailey," April 06.



Old Bailey Court House with statue on top upholding capital punishment. Feb. 2013.



St. Leonard's Church of England Shoreditch Hoxton Square London, N16NN. Dec. 2005.



Gavin at one of "the bells of Shoreditch" now on display in the church. Jan. 2006.



Gavin at the old stocks and whipping post in the St. Leonard's Shoreditch Anglican churchyard, London, N1. Jan. 2006.



The "Oranges and Lemons" letterbox at St. Leonard's Shoreditch. Jan. 2009.



St. Dunstan's Stepney, London, E1, with some repair work being undertaken on its bell tower and elsewhere. January 2006.



Two months later, and the scaffolding is all gone, and the work complete, at St. Dunstan's Stepney. March 2006.



Gavin in the bell tower of St. Dunstan's & All Saints' Church of England, Stepney, with "the bells of Stepney." March 2006.



Gavin at St. Mary-le-Bow Church of England, Cheapside, London, EC2, also known as "Bow Church." Dec. 2005.



Bell tower of St. Mary-le-Bow showing new section built after World War Two. Firemen saved "the great bells of Bow." Dec. 2005.